National Anti-Slavery Standard.

VOL. XXIX. NO. 52. NEW YORK, SATURDAY, MAY 1, 1869. WHOLE NO. 1,508.

National Anti-Slavery Standard.

PUBLISHED EVERY SATURDAY,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, No. 30 Nassau Street, New York

THREE DOLLARS PER ANNUM.

AARON M. POWELL, *Editor.*

WENDELL PHILLIPS, *Special Editorial Contributor*

For rates of Advertising and Club terms see Fourth page.

FROM VIRGINIA.

LETTER FROM MISS C. F. PUTNAM.

LOTTSBURG, NORTHUMBERLAND Co., Va., April 11th, 1869.

DEAR MR. POWELL:—A *snow-storm* visits us to-day! The greatest snow of the season! It is falling thick and fast, and already the beautiful green heads of the cedars and pines are "bowed low" with the heavy load on their branches, and we look out on quite an Arctic scene, here in Virginia. All the corn furrows and stiff rails of the crooked fences—

"Softened into swan's down."

We notice the storm comes from the north-east and conclude that in time we shall hear of an unwonted April snow-storm all the way up the Atlantic coast.

Easter, two weeks ago, was warm as a Northern June day. After Sunday School and meeting we set out with Glasgow Blackwell for the five miles walk through the woods to Alfaretta's home, where we were asked for the holiday which is the custom to keep here.

They live in a very old house built of red cedar logs, and has been known for generations as "the cedar house." As we sat in the evening before the pine wood fire, (not so big as the oak log made Christmas night), Glasgow said, "The one thing I am looking to our Northern friends for, now, is to help us in some way to get some *land*. This is the third year I have lived on this place. It was all to the commons then; but I have fenced it, (there are ninety acres, part wood land), and improved it because I am a farmer born and bred, and understand about enriching the soil. And I want you in the morning to look out and see my clover. It is putting up beautiful! (A rare sight in this part of Virginia). I built this chimney and laid the two floors, and made the kitchen house outside, all new. So the place has been growing better all the while by my labor; for I have tended it as careful as if it was mine; and all we have got is our bare support without such clothing as we need either, I have to pay one-third of everything, not the *value* of it, but the *corn* itself, and so can have no chance to turn that to my advantage in payment for the land, because Mr. —— won't *sell the land*, and let me pay for it as Miss E—— gives the people on her land a chance to do. Now, if I were to die, my family would have to set out on their travels, and be obliged to stay just wherever they could get a place. And I have earned a comfortable home for them over and over again. When Richmond fell and the war was done, we looked for Government to secure us in some land. We had a great expectation of it, and it made the white people mighty uneasy! Mr. D—— and I held a great argument one day about it. I heard him bearing down on a young man living on his land. *I* wa'n't *afraid*, and I stepped in to take his place, and when he asked Christopher Jackson if he would be mean enough to take any of his land if it was offered to him, I answered, "*Yes, I would!* I should like to put me up a house right on that knoll, the fairest spot you have got, and should live there as contentedly as if I had bought the land. It is only yours because you had something just like me that worked and paid for it! We were your fire in winter and your shade in summer; and while you smoked your cigar behind your fi'penny newspaper, we worked in the sun to support you and your family! And if we can get a party strong enough for it, I shall certainly take some of your land, if it is given to me."

He was terrible angry, and told what he didn't mean to let me know, (for they kept everything from us they read in the papers that was on our side) that it *was* talked of in Congress, and said there were only just two men in favor of it. And that was the man you just read the speech of, Mr. Wilson, and old Thad Stevens!"

As I walk over these immense farms, and see John Carter and the other men of our night school plowing early and late for such a small share, one-third of the corn, and hear how contented the old land-holders are with the new order of things, because they escape the expense of supporting their laborers, I see how *just* is such indignation, as Mrs. Child's in her excellent article "Homesteads," that Congress did not make some provision for these poor outcasts of slavery.

I took her Freedmen's Book out as a present to Charles Henry, Alfarata's brother, and by the fire-light read to them the story of Benjamin Banneker. The two children looked bright to listen and learn what very few in the country know, that a *colored* man made the first *watch* and *Almanac* ever made in America. Monday morning, while I read her eloquent version of Moses Fisher's story, the warm, gentle April rain fell on the fresh springing clover field, that did indeed "put up beautiful" all beyond the open door. In some respects the parallel was remarkable in the three years' experience of Moses Fisher and Glasgow Blackwell, who had worked so dilig ently to cultivate the land of which neither could enjoy the lasting benefit.

When I finished reading that, and Mr. Sumner's and Mr. Wilson's speeches in THE STANDARD, on the great question of the last Congress, Mr. Blackwell, said "I certainly do love those men and that woman, though I have never seen them." And perhaps nowhere can the immortal principles they so earnestly and nobly defend, shine with such benign and glorious radiance as around the hearths of these humble cabins, where the Freedmen wait and pray for Justice and Right.

On our return after the rain to the school house, where we live, as Madame Ida Pfeiffer had to in the little meeting house in Iceland, we first saw the peach trees all suddenly bursting into their delicate bloom.

A mocking bird poured his polyglot notes from the top-most spray of a cedar tree, by the road, and looked consciously about for our admiration.

Last Thursday, (April 8th), was a perfectly lovely day for sun and air. I took a long walk "on this ridge that runs smack up into Westmoreland," as Thorton Parker pointed out one day from our windows, to show what high ground our school house was advantageously occupying. The little peach orchards along the way made the poor looking houses and premises of these Virginians,

"—with their beauty gay;"

often with a back-ground of pine woods lighting up the landscape with great bouquets of pink and green. My walk took me through the Hague, by which name the store with a Post-Office Letter Box is dignified. It is one of the principal places in Westmoreland County. Washington's birthplace was about twenty miles beyond. A month ago I did not miss seeing Mt. Vernon, on my way up to Washington. I came out on deck just as we approached it, and knew it instantly. No one else had the curiosity or interest to look out of the cabin. Former days had another fashion. A lady on board, says it was always the custom for boats to ring their bells in passing, and the gentlemen to lift their hats in respect to the memory of Washington. One views with very mixed feelings this spot. Somewhere on those acres stood the cabins of the slave-quarters—which must have been painful to the generous mind of Lafayette. It is impossible to see Mt. Vernon without imagining the cordial, loving embrace of these two men. How clear and noble the instinct of *Lafayette* that slavery was wrong, while *Washington* hesitated. Now slavery *has* "passed away and become a tale of yesterday." No more slave-quarters in Virginia.

There is a softer, mellower grace over Mt. Vernon than the other points along this magnificent river; as if it had known a finer human atmosphere. How wonderful the every day passing of the steamboat would have been to Washington, who never could have seen one, with all his love of "internal improvements" in the country! There was a beautiful sight of canvass-back ducks. Many flocks were flying in the air, and as their white backs turned toward the sun they glistened like silver and gold, for the color changed with their position. It was like a display of fire-works in the day-time.

C. F. P.

AFFAIRS AT THE SOUTH.

LETTER FROM A PHILADELPHIAN.

To the Editor of the Standard:

PHILADELPHIA, April 23d, 1869.

I SEND you some notes of our recent tour in the South. Perhaps you can make some extracts that will interest the readers of THE STANDARD.

The tolling of the bells on board the steamboat, as we passed Mount Vernon, continuing for five minutes or more, was solemn and impressive. This is the universal practice with the Captains of the boats as they pass this venerated spot. By the aid of our glasses we could distinctly see the house and surrounding buildings, but only got a faint glimpse of the monument.

At Richmond we could almost feel the chill of military rule which prevails in the State of which that city is the Capital. It is too handsome a city to remain long out of the Union. We could not but wish the inhabitants of those beautiful houses, as we strolled through the nice cleanly streets, would prepare themselves for reconstruction and allow the colored people a chance for elevation. The colored children who crowd the streets we learned, on inquiry of them, seldom go to school. It is a fine field for missionary work for our young people in the Northern cities, when "the way opens."

After leaving Richmond in the course of our journey to Charleston, we passed through a desolate and dreary country—miles of pine trees and wretched huts, not deserving the name of dwelling. It may be that away from the line of railroad something more inviting can be seen. As we approached Wilmington, N. C., some signs of business activity were apparent, rosin and turpentine being the chief articles of merchandise.

On arriving near Charleston, cultivated grounds and beautiful country seats were visible. The city of Charleston exhibits strong marks of the devastation of war, and with little disposition on the part of the inhabitants to repair the waste places. Whole squares of the burnt district are fenced in, despair of bettering their condition seeming to take possession of the white inhabitants. Among the colored people, so far as we could observe, thrift and enterprise were prevailing to a great extent, and indeed we almost came to the conclusion that they were the "better class." We watched them with great interest as they walked the streets in going to and from their churches, presenting, as they did, a neat and handsome appearance; in fact some of the young ladies were *really handsome*. Their churches are well attended and the Sunday Schools are fully up to the standard of those in the Northern cities. Twenty thousand dollars was recently paid by them for one of their churches, all of the money raised among themselves; no appeal being made for contributions from white persons.

From Charleston we went to Augusta, stopping on the way to see our young friends, Martha Schofield and Mary Taylor, who are engaged in teaching the colored people at Aiken, Ga. Their school numbers one hundred and ten scholars and is in a very prosperous condition. The children are eager to learn and are making fine progress in their studies. These young women deserve much credit for their labor of love to this poor and long neglected race. We could deeply sympathize with them, as well as with many others, who are occupying similar positions at the South. They receive very little sympathy or encouragement from the inhabitants by whom they are surrounded, indeed quite the reverse, the treatment often being that of scorn and contmmely. Our visit to these young ladies is fraught with many pleasant and thoughtful memories, causing us to regret that the limited time we allowed ourselves for the trip prevented visits to others who are employed in like occupations. There is ample room for more teachers, and we hope means will be furnished and laborers found for the good work. It is a far more important service than that of the attempt to christianize the *heathen*, which, it is said, costs one thousand dollars for each convert, while that sum would enlighten to the extent of one years' tuition, at least, one hundred of these poor unfortunate beings.

Aiken is a flourishing town and a great resort for invalids, the country around it is in a high state of cultivation; we saw one peach orchard containing, as we thought, one hundred acres, the trees all in full bearing, the fruit being formed and the trees in a fine healthy condition. The people of this section of the country and some others through which we passed are trying to be reconstructed and to adapt themselves to the new order of things, but it is evidently hard work. It is humiliating to their proud spirits; occasionally we met with some who we thought would have to be allowed to die in their sins; their prejudices being too strong to willingly submit to the growing intelligence of those they have so long trodden under foot. One large landholder and planter whom we met in the car, and who employs a number of laborers, told us the freedmen did not work well and it was a mistake, a false philanthropy that induced us Northern people to give them their freedom. The Creator made a marked distinction between the races, he designed and prescribed the course for each, the one to serve and the other to be served, and we were thwarting His purposes when we sought other means to benefit them; we answered him to the best of our ability. Two or three gentlemen (Northern men) who were silent listeners to the conversation, afterwards said they were gratified to hear a talk of that kind in a Southern region, it was proof at least of freedom for the white man. That eight years ago lynch-law would have been brought into speedy requisition, as a penalty for such incendiary speech.

We related some of the conversation of this planter to the brakeman of the car, an intelligent colored man, who had been on the cars of that road for sixteen years, more than half of the time as a slave. He was highly indignant, so that we thought it fortunate the man had left the cars. He said the statement the man had made to us in relation to the colored men not being willing to work, was false, they did work faithfully where there was any probability of getting their pay for it. In many instances they had been cheated out of their wages for the whole year.

We made a very agreeable traveling acquaintance, a clergyman from New York, who had been for three months on a tour through Georgia, North and South Carolina. He informed us that the state of morals of the young men in some sections of the country was too shocking to be told; freedom had brought a great relief to the young colored women who had been debased by these men, but the young white girls, commonly called the poor whites, were now the victims. He said a judge of one of the criminal courts astounded him with revelations in regard to the state of things now existing.

We had a pleasant interview of five minutes or more, at one of the stations near Columbia, S. C., with our young friend, Henry Purvis, formerly of Byberry. The minister, to whom allusion has been made, claimed him as an acquaintance, told us how worthily he represented that district in the legislature of South Carolina, the birth-place of his honored father.

P.

THE QUAKER COMMISSION.

THE XLIst Congress, in committing the Indian question to the discretion of President Grant, may very possibly have done the one thing which will render it historic. Should the Quaker experiment prove successful, it will live in song and tradition forever, and the story of peace and good will and human faith will be told from mother to child long after the Fifteenth Amendment, and the problems of reconstruction shall be forgotten and passed out of memory or understanding, as the playthings of politicians and statesmen.

These are sober words, written fully conscious of the unpopularity of the side of the question which they advocate, and fully aware that but few men are wise enough or Christian enough, even in a professed Christian community, to give them the poor privilege of a hearing. To talk of the rights of the Indian to-day requires the same nerve and moral courage and conscientiousness it did twenty years ago to talk of the rights of the slave, and the man who asserts them and claims them is considered just as mad, foolish, and visionary as were the Abolitionists of 1840 or 1850. Nevertheless, justice for the Indian will come just as surely as did the abolition of slavery, for both are founded on the eternal and immutable principles of right. Before twenty-five years, the men who now yelp for extermination or cry for the bayonet will be loudest in their humanitarian professions, because justice then may be respectable and popular.

Certain gentlemen of Philadelphia, of Quaker lineage or sympathies, in connection with a few others from other parts of the country, moved by philanthropic impulse, and actuated in part, perhaps, by the just pride of their ancestral traditions, have offered President Grant, without fee or reward, save the approving credit of a good conscience, to undertake the experiment of dealing with the Indians on the frontier in good faith—of trying again the Quaker plan, after the confessed failure for half a century of all other plans. Call it what you may, it is simply the Gospel plan—peace and good will to man—and these gentlemen have, or ought to have, the sympathy and prayers, and not the jests, or the faint praise which damns, of this Christian nation.

If the history of our country demonstrates any one thing satisfactorily and conclusively it is this: That whenever the Indian has been treated as a man, a human being of like flesh and blood and soul with ourselves, he has acted as such; that whenever he has been approached as a brother he has reciprocated with fraternal faith.

In 1623 the Dutch adventured from Manhattan down the sea coast and up the Delaware. Captain Cornelius Jacobus May touched at the cape which now, as a famous watering place, bears his name, and with his comrades and co-adventurers pushed eastward to very near Philadelphia. Through a foolish quarrel, originating in a laughable mistake on the part of an Indian, the settlers became involved in a disastrous conflict, which ended in the extermination of the colony, and the Dutch in despair deserted the Delaware. Right in their track, and on the very theatre of their misfortunes, in 1638 came the Swedes with a policy of peace and fair dealing. By instructions from the home government these Swedish colonists acknowledged the right of soil in the aborigines, and they by law were directed to refrain from every species of injury to the natives, and to cultivate their favor by a just and reciprocal commerce, supplying them with articles suitable for their wants, and employing all friendly means to win them to the Christian faith. What was the result? Says Mr. Sypher, the latest historian of Pennsylvania, and a very careful one: "It is remarkable that during the whole period of the Swedish dominion on the Delaware there is no evidence that a single human being lost his life in strife either between the Swedes and their European neighbors, or between them and the Indians. The conduct of the Swedish colonists was in strict keeping with the requirements of truth and justice, and of a wise and enlightened policy. * * * Instead of a life of terror and alarm, of war and all its horrors, the honest Swede could pursue his daily labor in peace, and after the toils of the day lie down to rest in quietness, fearless of midnight attack, the tomahawk and scalping-knife."

When, in 1636, Roger Williams, only thirty years of age, driven from Plymouth, sought, almost unattended, the forests which are now the State of Rhode Island, he made "a covenant of peaceful neighborhood with all the sachems and nations" about him; "and in memorial gratitude and thankfulness for the mercy of God which enabled him to do so, called the spot of the treaty Providence." This covenant the Indians faithfully and to the letter kept, although the Puritans of Massachusetts and the New England colonies were making war on them all around—carrying fire and sword with their armies into wigwam and hunting-ground, and assassinating by day and night with the solitary flint-locks of the settler.

Williams had no means save moral suasion and good faith to enforce his treaty. He had but twenty or thirty followers to begin with, and his little colony was always but a handful as against the savages, who literally covered them as the leaves of the forest. Yet amid all the fierce and desperate conflicts of a generation of frontier warfare, this white man lived in safety and quiet among his brother red men. His antique book, "Experiments of Spiritual Life and Health and their Preservation," a practical religious work published in England under the auspices of Lady Vane, was, he tells us, written "among the native Indians of America in their very wild houses and by their barbarous fires." The friend of Milton, a scholar of high culture, and a gentleman by education and instinct, he found no difficulty in association or communication, business or social, with the people whom we arbitrarily call savages, because he recognized their manhood, and met them as equals on the common ground of a common humanity.

Here in Philadelphia, under the very shadow of the elm trees of Shackamaxon, it would be a vain repetition to recount the story of William Penn. Enough that we know it is now the boast of every Pennsylvanian that our soil was sacred, and our fathers' homes walled with more than triple brass, even while Lord Baltimore was slaughtering on our right and the Dutch patroons of New York were trying the civilized policy of extermination on our left. It was a game that two could play at—this experiment of extermination—as the men of Maryland and New Amsterdam found to their bitter cost; but, amid all the desolation and treachery and fierce encounter North and South, for weary and hopeless years, the promise of the Indian made to Penn, his great Brother, was sacredly kept in letter and in spirit.

Again, while with these few blessed exceptions the English colonies all along the Atlantic coast were attempting to settle the Indian question of the seventeenth century by force and fraud, or committing it to the army, as is often proposed now with such triumphant stupidity and cruelty, the French in their settlements to the North were solving it successfully and humanely on the old, old rule of the Gospel, which the Quaker commission to-day again propose to try.

The Jesuit fathers came into the Canadas, edged along the great lakes, essayed the head waters of the Mississippi and Missouri, and ventured thousands of miles along those mighty streams, carrying not Bibles and powder, but good deeds and kind words and a gospel of peace, and in this way they almost Christianized a continent before the world knew it. Had a Gallic instead of a Saxon civilization prevailed on this continent, the Indian question would never have been in its present shape. Anybody who is conversant with the fading history of the early Jesuit missions, knows this. To this day the memory of these good men is fragrant in even the trodden-out and dying races of the North-western Indians.

These facts, the recorded and sifted evidence of history, incontrovertibly establish the proposition that wherever the Indian has been approached as a man, no matter under what conditions of religion or political government, he has appreciated the recognition of his humanity. Whether it is the Catholicism of Ignatius Loyola, or the ultra Protestantism of Roger Williams dissenting from the Dissenters, and of Penn, owing allegiance only to the "interior consciousness;" whether it is under a French monarchy, or the pure democracy of Rhode Island, or the aristocratic proprietary experiment of William Penn, the result is always the same. The Indian has done as he has been done by.

To crown the argument we present another fact. To-day if a white man in Nebraska starts westward, and does not hug the line of the Pacific Railroad, he will get scalped. Occasionally a station-house is burnt, even on that line, and its occupants murdered. But to-morrow any one may mount his horse on the western shore of Hudson's Bay, and ride alone and unarmed to Vancouver's Island, provided he keeps just north of the United States line. England has no trouble in her vast interminable possessions. She has no murders, no massacres, no slaughters throughout her broad dominion, as large as ours. She keeps no cordon of military posts netted across her ocean-bounded province. She sends no regiments of soldiers to fritter away and die by the slow torture of idleness and exile. She appropriates annually no millions of money. She has no agents or commissioners or claims. Why? Under the English flag the Indian is a man and an English subject, clothed with all the civil rights of any man, woman, or child in the English kingdom. Is he injured, he goes before an English justice of the peace and asks redress as any other man would, and he gets it as any other man would, and the English Government has no Indian question, no chronic war, no swelling debt, no bloody frontier.

Here by our very side, in our very time, if you are unwilling to accept the precedents of our own history, we have a solution of the question. *Sink the issue of race and recognize the Indian as a man*, and the work is done. The Indian question is not any more difficult than the Slavery question, and it is not very different from it. The same wrong lies at the bottom of it, the sin of human pride, which refuses to acknowledge its brother under a black or yellow or red skin. The remedy for both evils will be the same.

The Indian question, we repeat, is not any more one of theory and argument, but of fact and precedent; and the men who cry for blood are bound either to traverse the record of history, when set forth, or produce better facts and more and cumulative evidence on the other side.—*Philadelphia Press.*

THE CONDITION OF TEXAS.

THE FREEDMEN—WHAT THEY ARE DOING.

To the Editors of the Evening Post:

THROUGH the columns of your widely-circulated and influential journal I desire to place before your readers such facts in regard to Texas as may elicit from the Northern people more consideration for the loyal people, black and white, of the extreme southwest, than they have heretofore received.

It is known that Texas has complied with a portion of the Reconstruction acts in holding a Constitutional Convention. This body finished its labors on the 6th of February last. The Constitution now before the people of Texas, and ordered to be submitted to them on the first Monday in July next, while possessing some good and commendable features, contains others so objectionable to the Republicans of that State, that if a fair expression of the will of the loyal people could be obtained at the polls, at present or months hence, it would be voted down. While there are such grave implications in the proposed Constitution as might deny under a democratic administration the right of the colored man to hold office; while there are no provisions for a militia, securing the peace and order of the State; no registration of voters; no safeguards for the protection of the ballot—and a proscriptiveness as to the political privileges of citizens from other States who might choose to make their homes among us, injurious and prejudicial to the immigration interests of the State; while there are these and other minor objections; yet the main and serious one is the suffrage clause in the proposed Constitution, which allows every unrepentant, violent and murderous rebel ruffian in the State, with the disfranchised of other reconstructed Southern States, to vote and be the governing power; without any guaranty of good faith to the general government or of even sufferance for the future, towards the loyal people of the country—the causes which led to the framing of such an organic law on the part of a convention professedly pledged to the interests of the loyalists of Texas, by whom it was convened, are attributable in part to the fact that the convention was almost exclusively composed of "Old Texans;" men who had been large slaveholders, had always affiliated with the Democracy, and could not in the nature of things, though claiming to be Republicans, be expected to be well grounded in the ideas of justice and right; this, with the defection of a heretofore prominent leader of the Republican party of Texas (Ex-Governor A. J. Hamilton) to the Democratic ranks, gave a tendency to the majority that gladly placed them among the Conservatives or Democrats.

Therefore to-day, with a Constitution proposed, apparently republican in form, Texas presents the anomaly of all the unreconstructed, most violent and bitter rebels in the State soliciting and demanding an election in July, for the adoption of a Constitution distasteful and objectionable to every undeniable Unionist and Republican therein. The only radical measure adopted by the Convention, at its second session in December last, was the election of commissioners to Washington to represent to Congress the condition and necessities of the loyal people of the State. This was done a month prior to the adoption of the suffrage clause, and at a time when the straight-out-Republicans of the body were in full ranks, before absence from sickness and other cause had weakened their forces. This commission is now in Washington; they have represented to the Reconstruction Committee of the House and to Congress generally the real condition of affairs in Texas; depicted the temper of the rebel class and their friends, and showed the impossibility of a fair election in July next in any portion of the State, outside, perhaps, the large cities and towns of Galveston, Houston, San Antonio, Austin and Waco. With such grave issues involved, the loyal people of Texas demand time for their decision of these questions, and especially do they need that safety in the exercise of the ballot that it is impossible for them to obtain in the period fixed for the holding of an election. On this subject I herewith append extracts from an official letter of Provisional Governor E. M. Pease to the "Special Committee on the Condition of the State—Texas"—reported in the Reconstruction Convention, December 23, 1868. After detailing the outrages on freedmen and Union whites occurred and occurring in many of the counties of the State, the Governor concludes as follows:

"I am not aware that any public political discussions have been attempted in Texas since the first of November; but it is undeniable that, previous to that date, a free discussion of the political questions at issue would not have been tolerated in very many of the most populous districts of the State. Several such attempts were forbidden in the summer and fall, and I know of no reason for supposing that the intolerance so recently manifested has abated in any considerable degree within two months.

"Now, a fair election means that every legal voter in the State shall be at liberty to discuss the political issues of the day without fear, and cast his vote according to his own convictions, without intimidation of any kind from any quarter. But from the facts herein enumerated, and from the inveterate and wide-spread prejudice against the exercise of the elective franchise by the freedmen, and from the yet lingering hope entertained by multitudes of defeating colored suffrage as guaranteed by the Reconstruction laws, and from the small number of troops in Texas to afford protection, I am satisfied that a fair election could not, under present circumstances, be held in this State."

Gen. Reynolds, military commandant of Texas, in an official report of the same date says:

"Free speech and free press, as the terms are generally understood in other States, have never existed in Texas. In fact, the citizens of other States cannot appreciate the state of affairs in Texas without actually experiencing it.

"To restore measurable peace and quiet to Texas will require, for a long time, that troops be stationed at many county seats, until by their presence and aid, if necessary, the civil law can be placed in the hands of reliable officers and executed. This will be the work of years, and will be fully accomplished only by an increase of population."

As will be seen, these statements are those of only a short time since, and affairs have not yet mended in this regard. It should not be presumed that the loyalists of Texas, though sufferers at the hands of their rebel neighbors, are vindictive, and desire disfranchisement for personal or selfish motives. Far from this, they have done and are doing all that they can to soften the acerbities engendered by the late war; they are ready to let vote and vote for, all late rebels who have shown a repentance for their treason in the past, and a willingness to contribute their influence for the good government, peace and security of the future. The Republicans of Texas simply ask that with an area of nearly two hundred and seventy-five thousand square miles; with a Democratic organization under the lead of Throckmorton, Eppherson, Hancock and others, more powerful in its organization for evil than Tammany Hall is in New York; with the large class of disaffected, turbulent, rebel characters constantly coming to Texas from other Southern States; with the possibilities of Georgia on a large scale being again before Congress; with repudiation of the national debt and other rebel dogmas looming in future—they ask, apart from personal considerations of safety and justice to themselves, whether the government ought not to pause before placing Texas in the condition the adoption of the proposed Constitution would necessarily invoke? Before concluding this communication I wish to add a few words as to the material situation and prospects of the freed people in Texas. They have been free not quite four years, Gen. Granger having arrived in Texas, June 19th, 1865. The colored population of the State, though numbering at the last census (in 1860) but about 185,000, has increased during and since the war, by accessions from other Southern States, from Mexico and elsewhere, till to-day in round numbers it is not far from 250,000. About three-eighths of this number live west of the Colorado river, in what is known as Western Texas; the other portion are living in Middle and Eastern Texas. Western Texas is devoted principally to cattle raising and the cultivation of small farms; Middle and Eastern Texas to agricultural pursuits and commerce—wheat, cotton and sugar being the staples of this section. The colored people in Western Texas, though measurably poorer in some respects than their brethren in Middle and Eastern Texas, are yet thrifty and well-to-do. In the counties of Bextar, Guadaloupe, Comal, Fayette, Bastrop, Colorado, Wharton, Victoria and Matagorda, many of them, perhaps one-third of their number, own property; their homesteads, with churches, school-houses, etc. The full force of Phillip's truism, uttered years since, is appreciated by them: "The negro knows what land means, with him Liberty is seldom seen save on the pedestal of an acre." Though only four years have elapsed, in Western Texas, where there is less outrage and perpetration of wrong towards the colored people than elsewhere in the State, the black man will be found the owner of his house and lot, in the majority of instances, if he lives in town, and if in the country on a ranche, or farm, laying by every dollar which he earns to buy himself land and a home. If this is true of Western Texas, it is largely so in Middle, and to a considerable degree in Eastern Texas, though in the latter section so many desperadoes abound, and so many outrages are committed, that the lot of the colored people is very hard. Yet in Eastern Texas, in the counties of Harrison, Marion, Rusk, Tyler, Houston, Trinity and a few others; in all the towns many of the colored citizens have bought homes, and, being mostly mechanics and earning good wages, are amassing means. On the plantations and farms in this section, as a general thing, the black people are not allowed to keep much money or property, being generally robbed or murdered, when this is so, by the desperado element therein. In Middle Texas, in the counties of Galveston, Harris, Brazoria, Fort Bend, Austin, Washington, Grimes, Walker, Freestone, McClennan, Travis and some others, the colored people are doing well and amassing means. Most of the colored men in the cities and towns are carpenters, blacksmiths, painters, tinners, etc., etc. They are industrious and frugal, own largely their homesteads, and buying up other property as they accumulate the means. This is especially remarked in the cities of Galveston, Houston, Austin and Waco. On the plantations quite two-thirds of the laborers work on shares: for one-half, one-third, one-fourth and one-fifth of the crops, according as they possess the means for farming. Many of the landed proprietors would not for a long while sell their lands to the freed people, but time and the ballot, with their own reckless extravagance and habits, is causing this feeling to wear away.

Last year the cotton crop was very heavy. It is estimated that fully seventy-five thousand bales belonged to the freed people in Texas. The first bale of new cotton in the State was raised by a freedman, and bought by the house of A. Sessums & Co. in Galveston. Notwithstanding oppression and outrage past almost the belief of the law-abiding citizens of the North, the colored people of Texas "are rising." They educate themselves without any aid from the North—the parents of each pupil sent to school paying from a dollar to a dollar and a half per month for the tuition of their children—this, too, outside the city of Galveston, in specie. The old people attend night-schools, and are making rapid progress. The only trouble in Texas on the educational side is the lack of good teachers in the State. A number of educated and cultivated Northern teachers, colored and white, could find remunerative employment in Texas, and, barring the drawbacks of ostracism and rebel hate, would do well.

There were nine freedmen in the Texas Constitutional Convention, representing all sections of the State. All of them could read and write, and all were property-holders. The oldest, a man of sixty years, learned to read after the ballot was given him, being incited thereto—his own statement—by his acquired right to vote; thus demonstrating the truth of another of Mr. Phillips' sayings about "the ballot being an educator." This freed gentlemen, who represented Brazos County, in Middle Texas, writes a small and legible hand. His progress in learning is a wonder to his friends.

Undoubtedly there are vices among the freed people of Texas, as among others all over the world in their condition. As laborers, diggers in the earth and tillers of the soil, many drink whiskey to some extent, and a few are shiftless and unthrifty; but the proportion of this class to the general community is small, and far less than with people more favorably situated. The mild sway of religion and the influences of knowledge daily gained and disseminated is fast dissipating all such vices. Trusting that the pulse of the great North may beat in unison with the struggling Unionists of the South, and that their political wants and necessities may be duly appreciated, I subscribe myself

Very respectfully yours,

G. T. RUBY,

Galveston, Texas; delegate to the late Constitutional Covention.

—*N. Y. Evening Post.*

CIRCULAR.

WASHINGTON, D. C., April 7th, 1869.

To the Friends of Southern Loyalists throughout the United States, greeting.

The undersigned were by the Reconstruction Convention of the State of Texas, elected Commissioners to represent to the authorities at Washington the condition of the State, and the wants of the loyal people thereof. No greater want is recognized by the loyal people whom we represent, especially our colored brethren, than the want of a faithful, reliable and uncompromising newspaper. We have but one such in the State, and that published in a region remote from the habitation of the great majority of this class of our population. A newspaper at Galveston, conducted by persons having the interest of the colored people of Texas at heart, who would not for rebel patronage and the temptation of prospective power to be bestowed by Rebels, become the venal advocate of rebel principles and views, would in our opinion be of incalculable benefit to this large portion of our population.

To start and conduct such a newspaper requires more money than the white Union men of Texas can, with the innumerable demands upon their limited means, afford to subscribe. We, therefore, appeal to the philanthropic and generous of the nation, to the earnest Republicans, and to the well wishers of the recently emancipated slaves, to lend their pecuniary aid to this laudable and essential enterprise, as the great means of disseminating useful and correct knowledge, and establishing a true exponent of the rights, privileges and duties

of all classes of our fellow men in the State of Texas. We further recommend to the kind consideration of the friends of the poor and despised loyalist of the extreme South the Hon. G. T. Ruby, whose signature is hereto attached, as a gentleman eminently qualified to carry into practical operation such an enterprise as is herein contemplated, and so essentially necessary to the condition and wants of our State.

Mr. Ruby represented the County of Galveston in the Reconstruction Convention of Texas, and by his firm and consistent course; by his ability and unswerving fidelity to the cause of the nation and the people he represented, won for himself a reputation second to none in that body. He desires to establish a newspaper at Galveston and we trust he may find friends willing out of their abundance to mutually assist him in his self-sacrificing and praiseworthy undertaking.

EDWARD J. DAVIS,
J. W. ELANAGAN,
M. C. HAMILTON,
Commissioners from the State of Texas.

Attest:—A. J. BENNETT Secretary; E. DEGENER, Member of Convention for Bexar District.

THE INDIAN BUREAU.

From the St. Louis Democrat.

THE appointment of Eli S. Parker, formerly of Gen. Grant's staff, as Commissioner of Indian affairs, is the most crushing blow yet delivered by the ring-smasher. Of all the rings, the Indian ring has been the most mischievous. Of all men in the country, no man is so sure to break up that ring, and to see that full justice is done in our dealings with the Indians, as this Indian chief. There is something decidedly rich in the selection. We can see a thousand faces lengthen, a thousand jaws drop, as agents and contractors and speculators learn of this appointment. We shall expect about half of the Kansas papers to begin to pitch into the President with all the power they possess, and there will be other papers, not of Kansas, which will fret quite as badly, though they may discreetly say less. The Indians combination is not confined to the border, by a vast deal.

Commissioner Parker—for we have no idea that the Senate will venture to refuse confirmation to such an appointment—is a man of fine education, of strong character, and of ability. Perhaps no man in the country knows the Indian business as thoroughly, and no man is better qualified to suggest and shape that new policy for which every decent American has been longing. Moreover, he is precisely the man to have unbounded influence with the Indians themselves, and to make them feel that the policy adopted by government must be accepted by them. Add to these general qualifications the fact that he, of all men in the country, cannot be bribed or intimidated by any fraudulent combination, and we have the very man of all others for the place. In many appointments Grant has shown sound sense, but in none more than this.

HOME FOR COLORED ORPHANS.

BRISTOL, Pa., April, 1869.

To the Editor of the Standard:

AT the close of our late war, schools or homes were provided for the orphan children of white soldiers, where they could be cared for and educated. But the benevolence of our State remembered not the orphans of the colored men, who fought so valiantly side by side. Their children were not thought worthy of their care, until in the spring of '68 a few philanthropic men and women, Benjamin F. Hunt and others, enlisted in their cause and asked the Legislature for aid in their behalf. This they consented to grant provided they, the said committee, would find a place suitable for such a home, and take all of the expense, except a moderate board and *some* clothing, which they agreed to find. The committee, nothing daunted by this indifference, with a heartfelt interest in the undertaking, soon found a residence admirably adapted to such a purpose. It is situated on the river Delaware, eighteen miles north of Philadelphia, and two and a half from Bristol. During the war it was used as a hospital for the sick and wounded soldiers, and consequently was greatly abused. This property, with about 20 acres of land adjoining, they purchased with aid from the benevolent, and put it in partial order, so that a home was soon opened for the reception of these little outcasts. On the 20th June, 1868, about twenty children were entered there. Now, by the untiring efforts of Mr. Hunt and others, there are 121 happy looking sable faces ready to greet you, if you will only allow us to place you mentally in their midst until you can visit them in person. When this school was opened, it was with a heavy heart that we often visited them; they did indeed seem like the outcasts of society, with but little hope of elevation. Many of them were taken from sinks of iniquity—some from the jail and the house of refuge.

Here they were brought all together with their evil propensities uncurbed, making a responsible duty for those who had the care of them. For a few months dark indeed seemed the undertaking. But firmness, perseverance and kindness overcame the obstacles to their advancement. They not only have the opportunity for intellectual improvement, but also to learn habits of industry. The farm affords work for the boys, and the house for the girls, who also have the privilege of learning to sew. While being taught to work, it does not interfere with their studies, as all who are old enough have their hours daily detailed to them for work, which they seem to perform with cheerfulness. Children are received at this home not under four years of age and leave at sixteen.

The superintendent and wife seem admirably calculated for the work of regenerating this youthful company, and are aided by very efficient teachers. The principal of the school seems to control by almost magnetic influence, for wonderful indeed is the change wrought in the character of these little ones, who ten months ago seemed to spurn all discipline, now need but a word. The restraint of the school through the day was but a short time since almost unendurable, now they willingly devote a portion of the evening to study, and their efforts and the teachers are being fully rewarded, by their progress which seems wonderful.

To give you some idea of it, we will relate the experience of an hour or more in the school. A class of ten or twelve were called up to write on their slates a lesson in dictation; the teacher gave out several sentences with words of the same sound but different meaning, such as "The vain boy broke a vein by trying to reach the vane on the barn." After they had written their slates full, we felt interested to know who had spelled correctly; on making the inquiry, several were brought to us with not one incorrectly spelled word. Their comprehensive answers to questions in their other studies show a readiness that is unusual in children. Their copy-books do credit to those of more education, both in penmanship and neatness. In looking at these children, forcibly are we impressed with the power of love and kindness in overcoming evil. One little boy, with a bright, interesting countenance, attracted our attention. On asking something of his history, was told that he was taken from the house of refuge and placed there, and was then the leader in all that was wrong. A few weeks since we again enquired for him, and were told that he was not only one of the best and most studious in the school, but exerted a good influence on others. Thus showing that the same spirit which did wrong, directed in the right channel, worked for good. There has had to be much done to make this home comfortable, and there is very much more to be done, but owing to the scarcity of funds it has to be accomplished as best they can; though it is felt to be very important that in the cultivation of neat habits the surroundings should be neat. * *

PHOTOGRAPH OF JOHN G. WHITTIER.

We have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful likeness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MAY 1, 1869.

THE THIRTY-SIXTH ANNIVERSARY MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE THIRTY-SIXTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held at Steinway Hall, New York, on Tuesday, May 11th, day and evening, commencing at 10 1-2 o'clock A. M.

The Executive Committee urge most earnestly all the members and friends of the Society to be present on that occasion. The exceedingly interesting position of the cause, and the pendency of the Fifteenth Constitutional Amendment are sure to make this a most important meeting, and to give to its deliberations unusual significance. Let all Abolitionists add their presence and counsel.

The Society will hold a Business Meeting on Wednesday, May 12th, at Dodworth Hall, commencing at 10 1-2 o'clock A. M.

Among the speakers will be WENDELL PHILLIPS, HON. JAMES M. SIMMS, of Georgia, Rev. JOHN T. SARGENT, Mrs. LUCY STONE, Dr. CHARLES B. PURVIS, of Washington, Mrs. CORA L. V. DANIELS, STEPHEN S. FOSTER, ANTOINETTE BROWN BLACKWELL, CHARLES C. BURLEIGH, MARY GREW, EDWARD M. DAVIS, and AARON M. POWELL.

FREDERICK DOUGLASS and the Hon. GEORGE W. JULIAN have been invited, and it is probable that they will be able to address the meeting.

WENDELL PHILLIPS,
President.

CHARLES K. WHIPPLE, }
AARON M. POWELL, } *Secretaries.*

THE STANDARD—VOL. XXX.

WITH the present issue closes the XXIXth volume of THE STANDARD. Its work is not yet complete. We doubt however if it was ever the good fortune of any other journal, established for a specific purpose, to record upon its pages during a prolonged term of twenty-nine years of service, an equal number of important successes in the line of its work.

Twenty-nine years ago forlorn indeed, except to the eye of faith, was the prospect before the few conscientious, earnest men and women who had inaugurated the movement for immediate and unconditional emancipation, and for the elevation of the colored people. The political rule of the slave oligarchy was as absolute throughout the North, as upon the slave plantations of the South. For John Quincy Adams to even recognize the right of petition against its unholy sway was to be himself ignominiously turned out of the halls of Congress. To proclaim the right of the slave to his freedom, even upon Northern soil, was rank heresy which all respectable, patriotic citizens were expected swiftly to denounce. We need not recount the martyrdoms, the mobs, the persecution, the ridicule, and the social proscription which attended, and bitterly opposed the Anti-Slavery movement. What a record of faithlessness and real infidelity has been meanwhile made by the popular churches and clergy! With them the rule was to fellowship slavery, with all its horrors, as a lawful, even a divine institution! The rule had a few, very few, praiseworthy exceptions.

With so much gained, with so much to gratify and encourage, it is difficult now to realize how dark and threatening was the cloud of slavery which covered the continent twenty-nine years ago! A little later and the children of the Henry Clay and Webster Whigs, of the Cass and Van Buren Democrats, and of the slavery-worshiping Adamses, Deweys and Coxes, will seek to cover up, and to have forgotten, the shame and infidelity of their ancestors!

Lingering in the wake of the vanishing barbarism of slavery are a few dwarfed journalists, such as preside over the columns of *The New York World* and of *The New York Express*, who continue, feebly imitating their old vigorous style, to ridicule and defame the negro. But it needs no prophet's vision to foresee that at a date not farther distant than 1872, after the pending Fifteenth Amendment shall have been ratified, these same Democratic editors, will be making winning overtures for negro votes, and perhaps taxing their wits to prove that negro blood flowed in the veins of their own grandfathers!

The arch of freedom for the colored people is rapidly approaching completion. Each new appointment of colored men to Federal offices is an important addition. But the key-stone is wanting. It will be wanting until the Fifteenth Amendment is ratified. In the absence of the key-stone the whole structure is imperfect and insecure. Though colored men vote in the Reconstructed States of the South, their hold upon the ballot is insecure while it is still withheld from thousands of men in the Border and Northern States solely on account of color. We are glad to have Prof. Bassett of Philadelphia, an able and competent man, irrespective of color, receive an appointment to a foreign mission, as a representative of the Nation. But it remains a humiliating fact that the Republicans and so-called Democrats of Pennsylvania will not yet allow Prof. Bassett to cast a vote at home! Honor to President Grant that in the face of such spurious Republicanism and Democracy as prevails in Pennsylvania he will make such an appointment. We rejoice to welcome to this city, this week, the honored Lieutenant Governor of Lousiana, a colored man, and to chronicle the gratifying fact that he was cordially received as a guest at the Metropolitan Hotel. But should Gov. Dunn come here to reside, instead of the least probability of his being elected to any office, he must needs show that he is worth two hundred and fifty dollars, the price of a "mule," to be allowed to approach the ballot-box at all!

Would that with the close of the Anti-Slavery year just at hand we might have chronicled the end of the legal inequality and the cruel crusade against our clients, the colored people. But hundreds of thousands remain disfranchised for no cause but their color. Though the social proscription relaxes, it is still almost everywhere prevalent. THE STANDARD will therefore enter upon its XXXth volume, still to teach and to enforce, as in the past, the doctrine of equal and impartial freedom for the colored race; to quicken legislators to right action; and to exhort a still comparatively faithless brotherhood of clergymen and church members to the duty of preaching the glad tidings of the gospel of deliverance from the relentless caste spirit of America, as well as the avoidance of the sins of the Jews. With a gradually increasing subscription list the past, as during the two preceding years, and its utterances widely disseminated through the columns of other journals in different parts of the country, we may safely say that during no previous year of its existence has its audience been as large, or its voice more potential for the furtherance of the beneficent object it was established to promote. It has gone South as never before, and we have abundant evidence of its usefulness in a field which has hitherto been inaccessible. We earnestly invite therefore renewed and increased subscriptions, and the continued, generous cooperation of our friends, until our victory shall have been made complete, until the enemy shall have wholly disappeared from our front.

THE NEGRO ABROAD.

51 NOTTING-HILL SQUARE, LONDON,
April 10th, 1869.

IT is not often that I have so good a story as that which I now send, where it rightfully belongs, to the dear old STANDARD,—whose weekly visits have been so long welcomed by me that some regret will, I fear, mingle with the joy with which we all shall greet the day when it may be honorably furled,—or better still when it may be transformed to the banner of the next cause which has virtue enough to call about it the nobility and devotion of the true America.

Last night I went to the Royal Institution to hear Dr. Carpenter give a lecture on the temperature and animal life at the bottom of the deep sea. At the close of these lectures it is customary for the audience to repair into the adjacent library-room, where on such occasions various novelties are prepared for their inspection. Generally there are microscopes with curious things under them, pictures of ethnological interest, or beautiful crystals. But last night among such valuable specimens, some one had slipped a card covered with small photographic heads of whites and negroes, which, a label underneath informed us, represented "the Radical Members of the South Carolina Legislature." Above these photographs was a manuscript letter from some New Yorker, dolefully lamenting that the "higher race" had been thus supplanted by the "lower," and a white community given over to the sway of the subjoined negroes. It was so very unusual for a miserable thing of this kind to appear in a place consecrated to matters of scientific or philosophical interest that its purpose could only have been perceived by those who took the pains to read the manuscript. But the pressure of the crowd not permitting this to many, nearly all regarded the card as of purely ethnological interest, intended to claim due admiration for the much slandered race! I took my station near by to listen to the comments of those who in turn passed by it; and I could only wish that the high-minded New Yorker who sent it could have been by my side. Not reading the explanation above, every nine in ten expressed an admiration for the members whose disgrace was intended. The Royal Institution audience comprises the most distinguished *savans, litterateurs*, and even aristocrats, and it was indeed rich to hear them calling attention to the fine brow of that negro or the vigorous face of the other. "What a capital head!" "Few Europeans could surpass that black fellow in the corner!" "Think of such men being bought and sold!" Such were the exclamations which were uttered at every moment. Only from one person—a lady distinguished for her furious sympathy with the South in the war—did I hear a single word that was not favorable to the negroes. And certainly I can say, after a close examination of every face, that, as a friend of the negro, I would subscribe to have a copy of it placed in every public place in London. No one can look upon those dusky faces without feeling that they belong to earnest and thinking men, who have earned the right to be hated by traitors and scoffed at by the fools who cannot deceive nor trample on them longer. I can only regret that the complacent New Yorker did not send his own *carte* along; and if he should hear this echo from his last effort to humiliate the African, I trust that he will heed my final request, which is that he would collect similar photographs of prominent negroes in all the Southern—aye, and the Northern—States and send them over.

The fact is few races have stood so well under the ethnological and physiological criticism of modern times as the negro. The vitality of that race under circumstances under which other races have again and again dwindled, has recently attracted the attention of various eminent writers. I once heard Prof. Huxley say, in a lecture at the Royal College of Surgeons, that "When the cranium of the negro could be looked at from a scientific rather than a partisan point of view it would be agreed that it had a striking resemblance to the average European skull." The abolition of Slavery in America is beginning to bring us to that point of view. At the last meeting of the Anthropological Society, which was once so inoculated with anti-negro prejudice that the *Saturday Review* cynically remarked that it was established to prove the negro a gorilla, the late President of it, Dr. Hunt, vehemently declared that it was a slander to say the Society was disposed to underrate the negro. I saw the same gentleman taking a cup of coffee in a very friendly way with that very dark man and brother, William Crafts, who, on his last visit to the Society's rooms, previous to his departure for Georgia, was fraternally welcomed by all present.

The shadow of Slavery is yet so heavy upon the minds of some Americans that they cannot conceive how petty and provincial the prejudice against color seems to the cultivated people of England and France. The New Yorker, for example, who sent the photographs of the negroes in the South Carolina Legislature was, I doubt not, impressed with the idea that the mere sight of a black face in a Legislature would evoke exclamations of horror from the eminent gentlemen and ladies of the Royal. But English scholars are just now too much engaged in searching, with increasing admiration, into the literature of their two hundred million swarthy Indian subjects, to find a red flag in any black skin. Livingstone has made contempt of the negro forever impossible in England. The other evening John Ruskin lectured at the Royal, and immediately in front of him, on a bench reserved for the eminent, sat a black woman, accompanied by a noble Lord and his lady. There were a few Americans in the audience; they revealed themselves by whispering their astonishment. But Mr. Ruskin, champion of Gov. Eyre as he was, evidently did not note her presence. In France it is positively an advantage to be colored. A likely negro is there apt to be a lion, so fond are the French of something a little unusual. One may there see proud ladies escorted by, or dancing with, decorated negroes. And in England that disposition to take a peculiar interest in the swarthy races which has already given to England the tragedy of Othello, has assisted to make *Black and White* the most popular drama now being acted on the London stage. The interest of this piece, written by Wilkie Collins, turn upon the passion of a white girl for a hero who has negro-blood in him, in a region where the old prejudice prevails. Her love is finally victorious over prejudice. It is a pure miscegenation drama. Fechter acts the dark hero splendidly; and the audiences are enthusiastic enough to make an American negro-phobist rave. No one can reside here without perceiving that everywhere in Europe the prejudice against color is becoming a sign of inferior culture. Thus lately when, in a suit for breach of promise in Ohio which turned upon the question of whether the woman had negro blood, physicians were called in to testify on the subject, the report of the trial was reproduced everywhere, and commented on with wonder that such an event could occur in a community calling itself civilized. It was treated as a trial for witchcraft might be. Let me in conclusion admonish those in America who have been, whether unconsciously or otherwise, inoculated with the vulgarest of all prejudices—that against color—that the plain tendency of racial philosophy now is to look for a gradual mingling of the bloods and traits of all the varieties of mankind, and for the advent of a Coming Man who shall bear in him the ethnical contributions of all climes, a man of whom the various tribes are but the scattered limbs and features, each representing a mere fragmentary development. MONCURE D. CONWAY.

THE ANNUAL MEETING.

WE again remind our friends that the Annual Meeting of the American Anti-Slavery Society—the Thirty-Sixth—will be held at Steinway Hall, in this city, on Tuesday, May 11th, and a Business Meeting on Wednesday, the 12th, at Dodworth Hall. With so much dependent upon a right condition of public opinion in the year before us to secure the success of the Fifteenth Amendment, it behoves Abolitionists rather to increase their vigilance, and render assurance doubly sure, than to allow themselves to relax their efforts, hoping for easy victory. The severest part of the opposition to the Amendment is yet to come. On two or three States, the enemy will concentrate. Their vigilance must be overmatched by ours. Let the approaching Annual Meeting be made an auspicious beginning of the new Anti-Slavery year. By its wisdom and efficiency let it so mould and direct the public mind as that the ripe fruit of complete victory for the colored people may be speedily gathered.

Among the speakers on Tuesday and Wednesday will be WENDELL PHILLIPS, HON. JAMES M. SIMMS, of Georgia, a brother of THOMAS SIMMS, and one of the expelled members of the Georgia Legislature, REV. JOHN T. SARGENT, Mrs. LUCY STONE, Dr. CHARLES B. PURVIS, of Washington, Mrs. CORA L. V. DANIELS, STEPHEN S. FOSTER, ANTOINETTE BROWN BLACKWELL, CHARLES C. BURLEIGH, MARY GREW, and EDWARD M. DAVIS.

FREDERICK DOUGLASS and the HON. GEORGE W. JULIAN have been invited, and they will probably, though we are not authorized to announce definitely, address the meeting. Let all our friends who can do so make timely arrangements to attend.

WOMAN'S RIGHTS.

THE question of woman's rights has been raised in a very practical and commendable way by the women of the First Ward, of Washington, D. C. A few days since, while the board of registry was in session and voters were having their names registered, seven women, two of whom were colored, presented themselves for registration. Their formal request was respectfully received. It was as follows:

To the Judges of Election in the City of Washington:

The undersigned residents of the First Ward request that our names be placed on the list of qualified voters therein which you are engaged in preparing. We know that it is unusual for those of our sex to make such a request; we do so because we believe ourselves entitled to the franchise. We are ready to make oath that we are in other respects qualified. We do not know that any law expressly forbids you to comply with our request; if such there be, we hereby solemnly protest against an exclusion from the highest privilege of American citizenship, to which our consent has never been asked.

Miss Julia A. Wilbur,	Mrs. M. G. Smith,
Miss C. W. Moore,	Miss Sarah Evans,
Miss E. J. Anderson,	Mrs. Sarah Richardson,
Miss L. C. Bretlove,	

The board promised to give the paper due consideration. Its adverse decision has since been rendered. It will require the passage of Mr. Julian's pending bill to strike out the word "male" from all the laws relating to the people of the District, to free the board of registration for such action as the seven women asked of it. But their asking will be an important aid in securing the passage of the bill. It is good too for pioneer women to go to places of registration and ask to be registered, and to go to the polls and offer their votes. It helps to educate public opinion. Already there has been so much of growth that this request in Washington, though unusual, excited no ridicule, and no unfriendly demonstrations.

The women and men of the whole country have a special interest in the legislation of the District of Columbia. The ballot secured to women there will be precedent and forerunner for women elsewhere. The friends of women suffrage in all parts of the country should memorialize Congress to adopt Mr. Julian's Bill. It is due as a matter of justice to the women who reside in the District; and would be an immense gain for the cause elsewhere. It would prepare the way for the XVIth Amendment which will by and by guarantee the ballot to the women of all the States and Territories.

Any request which embodies a right principle, however forlorn the prospect at the outset, will ultimately be successful. Every appointment of competent women to important offices, like that of Miss Van Lew to be postmaster of Richmond Va., is an important auxiliary. The acknowledgment of fitness and competency for official trust is equally an acknowledgment of fitness and competency, to vote.

NOTES AND COMMENTS

WE notice with pleasure the mention of the name of FREDERICK DOUGLASS in connection with a mission to Brazil. His appointment would be a deserved recognition of his ability as a man, and of his important services to his country. Our only regret, should he be appointed, and accept, would be the loss of his wholesome influence among the thousands at home who are educated, and quickened in noble impulses, by his eloquent voice.

We invite attention to the excellent article on the Indian Question and the Quaker Commission which we reprint on our first page from the *Philadelphia Press*.

Several appointments of Friends as Indian Agents have already been made and confirmed. We sincerely hope that the humane experiment may be a success. We have no doubt of its success with the Indians provided the intriguing and disaffected white speculators can be kept at bay.

We were very glad to receive a visit from Lieut-Gov. DUNN of Louisiana on Friday last. He is an interesting, substantial and gentlemanly man, eminently well qualified for the distinguished position he occupies. It affords us great satisfaction to chronicle the fact that Gov. Dunn, and George T. Downing, Esq., of Washington, his companion, were most cordially received as guests by the proprietors of the Metropolitan Hotel. This is most marked progress on the part of the Metropolitan in the interim since the 5th of March, when our application for Mrs. Putnam and Mr. E. Q. Putnam was declined with regret, with apprehension of losing all their guests. On Friday afternoon Gov. Dunn visited the New York Stock Exchange and the Gold Room, and met with a very cordial reception.

An occasional Washington correspondent of *The* (Richmond) *Indiana Radical* (Hon. George W. Julian, we infer), writing of Congressional, and other matters, says:

"The brief session of Congress just closed has done some good work. One of its last acts was the passage of the bill for the relief of settlers on the Osage Indian lands in Kansas. This is a stab at the corrupt Indian Treaty policy of the Senate, and a triumph of the House, after a protracted struggle. Several important Land Grant Bills went through just before the adjournment, with the new policy engrafted on them, providing that the lands shall be sold to settlers only, in quantities not greater than one quarter section to one purchaser, and for a price not greater than two dollars and fifty cents per acre. These are important reforms, and will doubtless be followed at the next session by a bill cutting up land speculation by the roots. Congress has of late made a righteous stand against any more land subsidies to railroads, and the defeat of the great Senate omnibus scheme on that subject must be gratifying to all friends of the country."

THE FIFTEENTH AMENDMENT.

THE following States, says *The Tribune*, have ratified the Amendment:

MISSOURI,	March 1, 1869. (Defective).*	
KANSAS,	February 27th,	" †
NORTH CAROLINA,	March 5, 1869.	
WEST VIRGINIA,	" 3,	"
MASSACHUSETTS,	" 9-12	"
WISCONSIN,	" 9,	"
MAINE,	" 12,	"
LOUISIANA,	" 5,	"
MICHIGAN,	" 8,	"
SOUTH CAROLINA,	" 16,	"
PENNSYLVANIA,	" 26,	"
NEW YORK,	April 14,	"
ALABAMA,		
FLORIDA,		
ILLINOIS,		
MINNESOTA,		
IOWA,		
NEBRASKA,		
ARKANSAS,		
NEVADA,		

The Amendment has been rejected by
DELAWARE.

Georgia, not competent, until "reconstructed" again, to either ratify or to reject the Amendment, has gone through the form of rejecting it.

*Missouri failed to act upon the second section.
†Kansas—the second section was imperfect when ratified.

PERSONAL.

MRS. HARRIET BEECHER STOWE and her sister Catharine Beecher have selected Aiken, S. C., for their proposed "School of Agriculture for Girls."

Lucretia Mott, it is expected, will give the concluding discourse of the Horticultural Hall series, Boston, May 29th.

Lucy Stone lectured to a large audience in Chickering Hall, Boston, on Wednesday evening last, under the auspices of the New England Woman's Suffrage Association.

Among the graduates of the present year at Dartmouth College is a colored man (Mr. George Rice, of Newport, R. I.), a fine scholar, and much respected in the College.

Robert R. Douglass, a son of Frederick Douglass, has been appointed a clerk in the Third Auditor's office at Washington. Another colored man has received a similar position—James E. C. Hare, of North Carolina.

A St. Louis telegram of April 28th, says:—"Doctor Adelaide Grennan, of this city, has been appointed examining physician of the Homœopathic Mutual Life Insurance Company of New York. It is said to be the first appointment of a woman ever made, to fill such a position."

London advices say:

"Accounts have been received going to prove the safety of Dr. Livingstone, the celebrated African traveler, respecting whose fate so much uncertainty has prevailed. It is reported that he left Zanzibar, Eastern Africa, in January last, for England. He would go overland to Cairo, Egypt."

The voters of Brewster, Mass., have unanimously elected on their School Committee, Mrs. Elizabeth Crocker. She is the wife of an esteemed citizen of the town, and the mother of four children, all young enough to be pupils in the town schools. She was formerly a successful teacher, and is admirably qualified for her new position.

Miss Kate Field, whose gratifying success in Boston in t character of lecturer, we have already mentioned, has arrived in this city to repeat her lecture, "Woman in the Lyceum," here and in Brooklyn. Her first appearance will be in Brooklyn in the Plymouth Church Lecture Room, on Monday evening next. Her lecture, received with so much favor in Boston, will doubtless draw large audiences here.

Antoinette Brown Blackwell, now a resident of Somerville, N. J., we are very glad to learn, expects, at the opening of the next season, to return to the lecture platform. A pioneer woman in the lyceum lecture field, she was one of the most acceptable and effective, of the few really popular lyceum lecturers. Her reappearance as a lecturer will be most welcome to very many who knew her of old, and many others, who will thus have the opportunity of listening to, and becoming acquainted with her.

The Tribune says:

"We note among the appointments in the Treasury Department at Washington, one, on the recommendation of Senator Fenton, which marks a wider extension of the policy which this Administration has wisely adopted. It is that of a colored citizen of Troy, New York, to a clerkship in the Third Auditor's office. Henceforth colored men may understand that they have equal rights with any other citizens to aspire, on proof of qualifications, to other situations in that building besides those of porters and doorkeepers."

A correspondent of *The Commonwealth*, writing from St. Louis, April 12th, says:

"On my arrival here, I learned there was to be a semi-monthly meeting of the Woman's Suffrage Association, the next afternoon, in Mercantile Library Hall. Of course I stepped in. Mrs. Frances Minor occupied the chair. Miss LeRow read the late speech of Wendell Phillips, delivered before a special committee of the Massachusetts Legislature, on Woman Suffrage. Miss Phebe Cousens, who has an excellent voice, made a short, but very able address, and was afterwards chosen agent to make a lecturing tour into Western Missouri and Kansas. The President, and a number of other ladies, addressed the meeting, as well as several gentlemen, and a number of reports were acted upon by the association. The officers of the meeting conducted it with marked ability, and the whole proceedings passed off in a most efficient, orderly and quiet manner, that would have done honor to the most experienced bodies which occupy our legislative halls."

Rev. John Savary in a private letter, dated, Port Orange, Florida, April 11th, says:

"I ought before this to have paid my subscription or according to right and custom, had the paper stopped. But that would be a calamity. How much I value it, and what for, is seen and felt whenever I miss THE STANDARD as I occasionally do. It seems something has gone from my life. I depend on it especially for reports of the Free Religious Club, of which I was a member, and in those proceedings I still take a deep interest. I meant also to have furnished THE STANDARD with an occasional letter from this part of the Union, but besides that I am out of politics and do not even see the local or State papers my time is so occupied as to render it difficult to write or correspond. * * * Enough now to assure you of my deep interest in the cause of justice and its only organ—THE STANDARD, the best and truest political chronometer in America. I was interested lately in Mrs. Child's article on Land Monopolies—the giant curse of this country,—the South. This part of Florida remains unsettled because the good lands are held in large grants above the means of small settlers."

Our Boston Correspondence.

BOSTON, April 26th, 1869.

ALL this morning, a long procession, said to number five thousand of "Odd Fellows," has been perambulating our streets. The name seems not an attractive one; and yet the people who label themselves with it, and who, in token of being entitled to that honor, are walking, with bespangled tippets about their necks, through miles of dusty streets to-day, are not *all* silly young fellows who find "good fun" in such a display. There are sober elderly men, and discreet fathers of families among them. Probably also there is some solid advantage—more or less of the benefit of a mutual insurance company—accompanying membership in this fantastic institution; but why men should deliberately seek solid advantage in this particular form—and why other serious men should expect to recommend themselves to God by the adoption of particular forms of ecclesiastical millinery—and why women, whose natural forms God made to be pleasing to men, should expect to become more pleasing by adopting excrescences and distortions, and hanging gaudy baubles in their ears—these things are rather mysterious; and yet, after all, none of them is more strange than that careful, nicely-calculating New England men should insist on being taxed indirectly instead of directly, and should consent to pay far higher taxes for the pleasure of maintaining this distinction.

In the *North American Review* for April is an article entitled "Cotton Mather and Salem Witchcraft," in which Mr. W. F. Poole contests the accuracy of the charges made against Cotton Mather in Upham's "Salem Witchcraft," and shows evidence tending to relieve that eminent clergyman from many of the accusations there made against him. Mr. Poole shows the unsoundness of some of Mr. Upham's trusted authorities, and adduces positive evidence from better authorities in Cotton Mather's favor, which he says Mr. Upham should have hunted up before allowing himself to form conclusions so damaging in regard to the eminent man of whom he wrote. There seems reason now to think that Cotton Mather not only discountenanced the worse forms of persecutions used at that time, but that his voice and his example were urgent for the trial of gentler methods.

Among the questions of curious interest suggested by the persecution for alleged witchcraft, Mr. Poole mentions this—"Were the clergy of New England, or any other profession or class in the community, especially implicated in it?"

It does not come within the scope of Mr. Poole's undertaking to answer this question, but he would probably think a negative answer (as far as the clergy were concerned) fairly to be inferred from the following true statements of the current belief of that period:

"A belief in witchcraft was essential to the maintainance of a Christian character."

"No one within the pale of the Christian Church had then written or spoken against the reality of witchcraft."

"Cotton Mather believed that devils were concerned in the proceedings at Salem. If this be superstition, he was very superstitious. But not a single person who held the faith of the Christian Church at that day can be named who had any other belief."

This, no doubt, is true; and many persons have formally stated in justification of the clergy (really believing that it did justify them) that they shared in regard to witchcraft, a belief that was universal. But the further inquiry seems pertinent—How came this belief to be universal?

There can be but one answer to this question. The community believed it, the church believed it, the judges believed it, Sir Matthew Hale and his associate judges in England believed it, *because the clergy in both countries had always taught it, and taught it as a thing necessary for Christians to believe.*

It would be thought a very cool assumption if the Fathers of the Spanish Inquisition should say, in excuse for the tortures and murders perpetrated by them, that they were merely sharers of a universal belief. They were the creators, or at least the active and efficient propagandists of that belief, and it was only confidence in them and such as they that caused it to be received without question by the community.

Sir Matthew Hale, was no doubt, a conscientious judge in regard to the secular matters that came before him for trial. He would examine impartially, in such cases, before giving sentence. But in regard to the reality of witch-craft, he did not, he dared, not, use the freedom to examine. He took this doctrine from the lips of the clergy of his time with a credulity as unmitigated, with a submission as unquestioning, as that of any American Indian before his medicine-man. Even to ask for the evidence would have implied doubt; and doubt was heresy, and heresy was destruction. The Protestant clergy, not less than the Catholic, demanded implicit belief in matters of church doctrines.

This assumption, by the clergy, of the reality of witchcraft, was a logical necessity proceeding from another of their doctrines. Having said A., they must say B. Having taught that all the statements in the Old and New Testaments were absolute truth, taught and written by inspiration of God, they must further teach that the witchcraft there described and denounced was a reality; and they must demand that the functionaries in Church and State treat it as a reality.

When a set of men, the acknowledged teachers of a community, and standing highest in the respect and confidence of all, find the correctness of one of their doctrines challenged, it is useless for them to plead, in apology—Everybody thinks so. It then becomes pertinent to inquire—How came everybody to think so?

Mr. Poole has shown that Cotton Mather was *less* strenuous in persecutions for witchcraft than some of his brother ministers, instead of more so; but it will be a far more difficult task to show that the clergy of England and America, the teachers of the people, and claiming divine authority for what they taught, and a divine right to demand belief and submission from their hearers, are not to be held accountable for the belief in witchcraft, and for the manner of dealing with it, which then prevailed. NORTH.

ANNEXATION.

PHILADELPHIA, April, '69.

To the Editor of the Standard:

TRUE conservatism in the people often fails to express itself at the right point of time, leaving leaders in politics, and leaders in political journalism, to make a public sentiment in advance of it, and as these are too often led in a path by selfish ambition and adventure, under the guise of patriotism, the true interests of the country are sacrificed.

It is time we should eschew the spirit of greed and avarice that possessed us in the old slaveholding days, together with the laudation and eulogy of our government, which marked the same, and strive to cultivate the spirit of contentment, if this humble genius has any legitimate place in our national life. When this *life* has any consistency, and can make good comparison with the Declaration of the Fathers, there will be no objection to the American people holding up their principles, as well as their *example*, to the world.

It seems to me important at this moment, that the best and most enlightened should steadily oppose the annexation of any more territory to the United States. We have vast territory now for a young government—for any government.—We have also to meet the results of slavery's rebellion, in perceptible loss of skilled labor, in an enormous debt, unreconstructed State governments, increased troubles with the Indians, immense damage to our commerce and unsettled accounts abroad; and, at the South, lynch law and disorganization of labor. In this calculation we can never estimate our loss in the virtue and grandeur of individual heroes, whose light has gone out on earth, and whose strength cannot aid "to restore the waste places," and to exalt and perfect our institutions.

Our territory is not only widely extended, but our Western borders are far from the seat of government, not so far next year, as last, but still practically distant.

Do not let us forget in this connection how near California came to seceding in the wake of the slave States, and that it was only saved at the last moment by the most persistent efforts of the staunchest patriots.

We have now the Indians, Anglo-Saxons, Africo-Americans, Germans, Irish and Chinese within our borders, out of which to make a homogeneous civilization. Do we need, or would it be well, to have an addition to this variety of elements, beside the sprinkling of others which I have not named? And again let us look at the condition of New York, Philadelphia, New Orleans and other large cities, to draw the strongest argument against more territory at the present time: *we do not know yet* how to govern such crowded masses of the ignorant, poor and degraded as we find combining strength and evil influence in these great centres; we are falling upon the problems which have perplexed and baffled the governments of the Old World, and it will be wise for us to take breath and reflection before complicating the situation. More, it will be higher wisdom to add an intelligent solution.

Finally, it is the extreme of folly and avarice instead of a comprehensive patriotism, to covet the domain of every colony and province (with their diversities of religion and race) which happen to be in revolt, and to stir up jealousy and bad faith in the countries which have heretofore governed them. If there is such a strong desire that our neighbors should enjoy republican governments, wait till the right time comes, and acknowledge their right to establish them. C. A. F. S.

TOCQUEVILLE ON THE NEWSPAPER.

TOCQUEVILLE certainly was as high-minded and gentle a man as ever took part in civil affairs. He was also as cautious and fastidious a judge of all things pertaining to letters and to manly character.

We commend his idea of what a newspaper should be to the solemn prigs who infest American journalism:

"*You* wish a newspaper writer to be a 'perfect gentleman;' and, if I am not mistaken, this is an error on your part which may cause you endless trouble and anxiety.

"There is nothing more relative, nor to which universal propositions are less applicable, than *style*, pray consider this.

"The same man speaks differently in a drawing-room, in a book, in parliament, to a friend, or to a thousand listeners; to an assembly of students, or to a crowd. His feelings and opinions remain intrinsically the same, but the way in which he brings them forward, the degree of animation, his choice and turn of expression, are different. To one audience he tells the whole, to the other he leaves half to be inferred.

"A newspaper is a speech made from the window to the chance passers-by in the street, among whom are to be found men of every degree of cultivation.

"To make your opinions reach their minds and affect them as you wish, some warmth is necessary; arguments must be obvious; important truths must be mixed with commonplaces; and the picture must be highly colored, in order that it may be seen from a distance.

"How can this be helped? It is the appropriate style. These articles will certainly not be found among the works that posterity will read; they are intended to produce, by constant repetition, a temporary effect. I fear that your ideal of what the style of a newspaper should be, is above all possibility of attainment. At least, I know of no example in any party, or country, or age.

"I also think that you greatly exaggerate the responsibilities of the undertaking. Public men, especially if absent, are responsible only as to the general tone of a paper; never for each separate article. Do you not think that I was as much annoyed as you at some of the articles on our relations with England, where I have valuable friends who may fancy that these were the expression of my personal opinions?"—*Letter to M. de-Corcelle.*

THE RADICAL CLUB.

THE monthly meeting held this morning at the house of J. T. Sargent was opened by the reading of a paper by Miss Elizabeth P. Peabody.

Miss Peabody announced her subject in these lines from Emerson's Sphinx—

"—pictures of Time
That fade in the light,
Of their meaning sublime;"

and her subject was the primeval fact of History, which she asserted to be not merely the personal innocence but the intellectual integrity of man, as he first appeared on this "Shore of Time." She attempted to prove that this was intimated in the Chinese, Indian, Persian, Egyptian, Grecian, and Italian traditions, which, no less than the Hebrew Genesis, assert the Incarnation of God in Human Nature, and man's historic fall and redemption. She found the same intimation of "the triplicity of human destiny" in the phenomena of language, in the monuments of human art, the cycles of history, and the prophetic genius of poetry. She seemed to intimate that the historic man identified, in his life past, present and to come, the battle of Milton's Satan and Michael, with their respective hosts, but which was *nowhere* when the "far off coming shone" of the love which redeems—whose chariot wheels rolled over their battle field unobstructed, for at that presence—the evil will rushed down into nothingness, and the intellectual powers veiled their faces with their wings in the rapture of worship.

It is difficult to give an abstract of the lecture. It did not blink the actuality of evil, and yet the pervading idea was, that whatever might be the temporary incidental fall of individuals, in the evolution of that *life of the race*, which is to consciously realize the image of God on earth, "its ineffable nature is *victory*," and hence that evil, which originates in the finite, as finite by inevitable consequence.

But all this was rather intimated to the imagination than stated to the understanding.

The reading being finished, Mr. Weiss said he did not know what could be added to this rapid but very complete survey of the import of early history. He liked the statement that an emigration best preserves the original doctrine of the nation from which the emigration was made; and he added that after such emigration a decline in the ideas and morals of the original stock might be expected. He thought the doctrine of redemption, rightly interpreted, a true one. Hercules wrought out his own immortality by strenuous labors. Mankind, in all ages, works redemption for itself. The Greek view of redemption, illustrated by Bellerophon, Hercules, Theseus, taught a far higher idea than the Hebrew legend of Abraham sacrificing his son. The divine men have been, from the beginning, servants of the humble. Abraham sought to save himself by the immolation of his son; and the Hebrew rite of the scapegoat taught the same doctrine of vicarious suffering. The Greek heroes were nobler.

Miss Peabody, replying, vindicated the idea in the story of Abraham, and also the law of the scapegoat. There was deep meaning in both. The consecration of humanity was never lost sight of in the course of Hebrew history; but the same truth was not obscurely to be traced in the records of other religions; yet, among us, little justice was done to any religious teachers except the Hebrew and the Christian.

Mr. Higginson said he admired the fine flavor of paganism manifest throughout the essay, and the absence of partisanship for Christianity in Miss Peabody's view of history. He thought the legends of Buddha unsurpassed in human history in a noble recognition of the claims of humanity. Mr. Phillips and Mr. Clarke had tried to show a superior claim on the part of Christianity, but, in his judgment, they had failed.

Miss Peabody rejoined that she, however, had something to say in behalf of Christianity, and she had been pleased with Mr. Phillips's statement in regard to it. We know vastly less of the life of Buddha than of the life of Jesus; but, so far as we are informed, good sense was more manifest in the latter than in the former.

Mr. Higginson said that what he admired in Buddha was the quality of character which caused such myths in regard to him to spring up. He thought that justice to the ethnic religions required that when the same acts and the same ideas appeared in them as in Christianity, the same credit should be awarded. As far as we can judge, the same high qualities appear in all religions. Our tendency is not to try so much to show that a thing is right, as that it is Christian. He thought the Radical Club had shown itself much inclined to conservatism, and he had taken the liberty to speak more frequently and more at length than many others, that the Radical side might have a fair representation.

Miss Peabody said she thought that *love* had been too strongly insisted on as the distintive feature of Christianity. With her, God was intelligence and power as well as love, and *as much* as love.

Mr. Abbot of Dover said—The idea of Jesus that he who would be chief must be the servant of all, is the highest part of his system; but the same is found in other religious systems, and in various Greek and Latin writers, who praise the idea of unselfish service to one's fellow men. He liked the doctrine of the essay that it takes the whole history of man to represent God's purpose in regard to human nature. We need the ethnic religions with the Christian. He did not like the doctrine of turning the other cheek to the smiter. We must have self-respect as well as self-sacrifice. For himself, he found Epictetus more instructive than the Christian gospels. He would not disparage Christianity unduly but it has its limitations, which we should recognize.

Miss Peabody replied that the word Christianity conveyed different ideas to different minds. That system is emasculated by being set in opposition to energy and vigor of character. We are apt to confound the system with the churches that take its name; but the theism of Jesus has never been organized into any church.

Mr. Higginson said—The dangerous thing about Christianity is that it *is* differently understood. All sorts of opinions have called themselves by its name. That which made Mr. Emerson immeasurably greater than Theodore Parker was that the former came out from the Christian system and stood alone, thenceforth never availing himself of the prestige of Christianity, nor strengthening himself by alliance with its name.

Mr. Higginson said he rejoiced in Mr. Abbot, who bravely took a position apart from Christianity. A man is strong when he makes up his mind to be himself, and not Christian or Buddhist. When a man prefers to be recognized as primarily Christian, he weakens himself. Until a minister formally renounces the Christian name, it is in vain that he reads the ethnic scriptures alternately with the Christian; people will not understand that he puts them on the same level.

Miss Peabody questioned the correctness of the representation of Mr. Emerson's position which had been made. He had lately said that we could not spare Jesus. She thought so too. No one yet understood Jesus.

Mr. Higginson mentioned a lady who, many years ago, sent a letter to James Freeman Clarke, asking what there was so extraordinary that Jesus had done. Mr. Clarke answered the letter, but he hardly answered the question; and it has not yet received an answer. It is sufficient to concede that Jesus was a beautiful and noble character; perhaps the *best* of men, as Shakespeare was the most intellectual.

Miss Southwick said Mr. Abbott's position was a sound one, that we need to take the ethnic scriptures with the Christian, but she thought there was special need of engrafting Christianity upon the pagan ethics. She valued Jesus particularly on account of his inculcation of love to enemies. Did any other religion teach this?

Mr. Higginson replied that Buddha taught it; and was quoted to that effect by Rev. Samuel Longfellow in an article in the *Radical*.

Mr. Abbot considered ethics to be neither Christian nor pagan, but human. We want also, said he, a religion not historical but human.

Rev. Mr. Stevens agreed with Mr. Abbot that the inculcation of turning the other cheek was an abandonment of self-respect, and thus objectionable.

Mr. Weiss doubted whether what Jesus really taught was open to this objection. He himself showed abundant spirit. It was no feeble or effeminate person who said openly to the people in power—Ye are of your father the Devil. The feminine element in Christianity had been exaggerated. There were, Mr. Weiss said, hateful things and persons, and he liked to hate them; nor did the life of Jesus set itself in opposition to this feeling.

Miss Peabody, referring to a charge of egotism against Jesus, said that she did not understand Him as glorifying Himself. When he said "I," in an age given to unworthy conformity, he meant the dignity and glory of *man*. Self-respect was eminently a characteristic of Jesus; but he expressed it in favor of the whole human race, claiming distinction as a man, in opposition to the distinctions of rank and caste.

Rammohun Roy, she said, once wrote to Dr. Channing that he valued Christianity not for its love and sweetness mainly, but for its strength. His people needed this element most.

When Jesus came, the worship of power prevailed, which needed to be corrected, and so a strong individual energy was required in the confessor of his doctrine. The true idea of Jesus was the exaltation of man, not of Himself.

Mr. Beal of Salem said that the profession of Non-Resistance did not imply the want, but the presence, of heroism.

Miss Southwick agreed in this view.

Mr. Higginson said there was much distorted interpretation of the words of Jesus. For instance where he is made to say—"The kingdom of heaven is *within* you," it should be translated *among* you," here now, not to be looked for by and by. We must not choose among possible meanings of His words for the most beautiful, but take the actual meaning.

Mrs. Moulton asked if Christianity had not morally elevated the whole race.

Mr. Higginson replied that every religion did this. He referred to Huc's very interesting book of travels in Thibet for the detail of virtues formed by the religion of that country. Mohammedanism is even now making many more converts than Christianity, and making a marked improvement of character, especially in Africa.

Mrs. Moulton insisted that still, Europe is better than Cathay.

Mr. Higginson noticed that now, as in several other meetings of the Club, something incidental in the essay had been talked about instead of its main subject. He did not believe that man was born at the top and thenceforth went regularly down. The historical record is not complete, but the course of humanity is from below upwards.

Miss Peabody agreed to this; but said that there have been and must be frequent falls; yet progress belongs to the race, and must constantly go forward. She thought evil an incident of life, but not a part of human nature. Man has bruised himself against nature, and we do not start so fairly as some past ages have done. Jesus went deepest, and so has had widest scope. He himself made progress, and improved his conception of the kingdom of God. He was silent before Pilate, seeing that he had made a mistake. It was a glorious patriotism that Judaism inculcated, but Jesus took a more spiritual view afterwards. When he said, "It is finished," it was as much as to say, My plan has failed.

Mr. Abbot thought the view taken by Socrates in view of the approach of death higher than that of Jesus. Miss Peabody suggested that the fact of extension on the cross ought to be taken into consideration.

To an inquiry by Mr. Marsters respecting the change of mind which she had affirmed in Jesus, Miss Peabody replied that he changed his idea of the instrumentality only, not of the thing to be done.

Rev. Rowland Connor was the last speaker. He said—What difference does it make what Jesus did or did not believe? We have speculated too much about his statements. We are accustomed to pin ourselves too much to the garments of a man. We have need to let Jesus rest, and to let Christianity drop, and cease to draw these little distinctions about the doctrines belonging to that system.

Before the Club separated, it was announced that Mr. Emerson would read a paper at the next meeting, the third Monday in May. C. K. W.

The following is a synopsis of the English "Married Women's Property bill" which is now before the House of Commons.

"It provides that a married woman shall be as capable of holding and dealing with real and personal estate, of suing and being sued, as if she were a single woman. Every woman who marries after the passing of the act may hold all property, real or personal, possessed or acquired before or after marriage, free from the control of her husband, and her earnings in any separate trade or occupation will be regarded as her personal property. On the other hand, husbands are not to be reliable for the debts of their wives, either before or after marriage, nor liable in damages for any wrong committed by them. Upon the death of a wife intestate, the husband will take only the same share in her personal estate as a wife now takes in the personal estate of an intestate husband. Such are the leading clauses of the "Married Women's Property bill," which is to date from the first day of next year.

LITERARY.

LITTLE WOMEN. By L. M. Alcott. Boston: Roberts Bros.

THE second part of this charming story is out, and all who followed the four sisters and their brother-friend through their childish years, will be eager to follow their various experiences through maidenhood, in college, abroad, and later, in the new home centres they all, save one, helped to make. It would not be fair to those who will read the book, and whose eyes may fall upon this notice to tell any of the story. It is enough to say that the second part perfectly fulfills the promise of the first, and one leaves it with the sincere wish that there were to be a third and a fourth part; indeed he wishes he need never part company, with these earnest, delightful people.

One thought ought to be sown broadcast, till it supplants the heresy that "boys *must* have wild oats to sow," with the truth that purity and virtue are not less the birthright of the brother than of the sister. Of Laurie she says "The poor fellow had temptations enough from without and from within, but he withstood them pretty well,—for much as he valued liberty he valued good faith and confidence more,—so his promise to his grandfather, and his desire to be able to look honestly into the eyes of the women who loved him, and say 'All's well,' kept him safe and steady.

Very likely some Mrs. Grundy will observe, 'I don't believe it; boys will be boys, young men must sow their wild oats, and women must not expect miracles.' I dare say *you* don't, Mrs. Grundy, but its true, nevertheless. Women work a good many miracles, and I have a persuasion that they may perform even that of raising the standard of manhood by refusing to echo such sayings. Let the boys be boys,—the longer the better—and let the young men sow their wild oats if they must,—but mothers, sisters, and friends may help to make the crop a small one, and keep many tares from spoiling the harvest, by believing,—and showing that they believe,—in the possibility of loyalty to the virtues which make men manliest in good women's eyes. If it *is* a feminine delusion, leave us to enjoy it while we may—for without it half the beauty and the romance of life is lost, and sorrowful forebodings would embitter all our hopes of the brave, tender-hearted little lads, who still love their mothers better than themselves, and are not ashamed to own it."

Miss Alcott could crave no richer harvest than that which is sure to come from her sowing. Thousands of young people will read her story of these healthy, happy homes, and their standard of home and happiness must in many cases be raised. This is a blessed thing to accomplish in these days of extravagance, when the highest ideal of home is more and more seldom realized. E. M. P.

Littell's Living Age, No. 1299, for the week ending April 24th, contains "English Hymns Since the Reformation," by Francis T. Palgrave, *Good Words*; "Grimm and Cruikshank," *Spectator*; "The Country House on the Rhine," Part XXIII, by Berthold Auerbach, author of "On the Heights," etc., translated for the *Living Age* from *Die Presse*; "Lettice Lisle," Part VI, *Cornhill Magazine*; "Children," *London Review*; "Chaucer's England," *London Review*; "Ernest Jones, Esq., *Magazine of Biography*; "An Egyptian State Ball, *Pall Mall Gazette*, "Chinese Charities." *Public Opinion*; "The Chinese from Home," *All the Year Round*; besides short articles, and poetry.

The firm of Harper Brothers, lately deprived of James Harper, has been augmented by the addition to the partnership of Philip J. A. Harper, Fletcher Harper, jr., Joseph W. Harper, jr., John W. Harper, and Joseph Abner Harper. Of these gentlemen, the first-named is a son of the late James Harper, the second is a son of Mr. Fletcher Harper, the third son of Mr. J. Wesley Harper, and the last two are sons of Mr. John Harper.

Mr. Wm. H. Dall, of the Smithsonian Institute, who has recently returned from a scientific tour of Alaska, has in preparation a monograph on that territory, containing the fullest information. It will be published in a large octavo by Lee & Shepard.

RECEIVED.

The Children's Friend for May. West Chester: E. K. Smedley, Editor.

Demorest's Young America for May. 838 Broadway, New York.

The Old Oaken Bucket for May. Indianapolis: Western Publishing Company.

The Little Corporal for May. Chicago: Alfred L. Sewell & Co.

THE WORSHIP OF JESUS IN ITS PAST AND PRESENT ASPECTS. By Samuel Johnson. Boston: W. V. Spencer.

The Ransomed Slave. A Biographical Sketch of Lewis Smith of Kentucky. By Rev. J. Massie, with a postscript by George Thompson, Esq. London: Morgan & Chase.

American Anti-Slavery Society.

ACKNOWLEDGMENTS FOR THE STANDARD

FROM MARCH FIRST TO MAY FIRST.

1550	Mercantile Library, Philadelphia,	3.00
1551	Charles Hawes,	3.00
1500	E. H. Boughton,	1.25
1550	A. S. Cook,	2.50
1550	Wm. Nash,	2.50
1550	Ira Mitchell,	2.50
1552	Prescott West,	2.50
1552	Joseph Buxton,	2.50
1552	Wm. McLaughlin,	2.50
1550	L. T. Wilkinson,	2.50
1552	John McInnes,	3.00
1542	Charles Page,	3.00
1509	Reuben K. Gould,	1.50
1545	John Mitchell,	3.00
1508	J. G. Dodge,	2.50
1553	E. O. Abbott,	2.50
1548	T. B. White,	3.00
1543	Mrs. C. Dennett,	10.00
1542	A. W. Haines,	3.00
1502	James S. Anthony,	3.10
1441	F. McIntire,	3.00
1548	Joseph Lewis, Jr.,	3.00
1553	Sarah Bowman,	3.00
1490	Wilson Speakman,	3.00
1543	L. Maria Child,	3.00
1547	D. M. Allen,	2.50
1462	Luke C. Ober,	1.00
1500	F. McIntire,	3.50
1484	J. L. Brotherton,	6.00
1542	Benj. Beans,	3.00
1555	R. K. Burroughs,	3.00
1493	Samuel Barrett,	6.00
1542	Albert Brown,	5.50
1508	Mrs. Wm. Shew,	3.00
1499	Miss O. Assing,	3.50
1513	Amos Marsh,	2.50
1380	Ellwood Brown,	3.00
1554	Benj. H. Smith,	3.00
1549	B. H. Smith,	3.00
1551	Phebe Coffin,	2.50
1498	E. L. Beard,	2.50
1553	Joshua Hutchinson,	2.50
1543	J. F. Carter,	3.00
1541	H. W. Purvis,	3.00
1529	Anna Bullock,	9.00
1503	E. R. Bullock,	9.00
1593	Mrs. Dr. Abbott,	3.00
1542	Luther Jewett,	2.00
1554	Mrs. Sally Hardman,	3.00
1508	Edgar Ketchum,	6.50
1506	E. B. Allen,	3.00
1547	Geo. O. Paul,	3.00
1514	Isaac Johnson,	10.00
1542	Wm. Wright,	3.00
1494	J. H. Richardson,	3.00
1551	T. M. Jenkins,	3.00
1511	G. J. Newbert,	50
1555	Dr. Charles Miller,	3.20
1535	P. M. Wilson,	6.50
1508	Cyreneus Inness,	3.00
1512	C. B. McIntire,	1.50
1508	Mrs. Mary Trimble,	3.20
1556	I. W. Condit, M. D,	3.00
1502	Rev. J. Boyden,	50
1549	I. B. Roberts,	3.00
1514	John Oddy,	2.12
1512	Mrs. Charles Watrous,	3.00
1522	Dr. R. Moore,	6.00
1491	George Mason,	3.00
1508	Elias Richards,	6.00
1482	Marietta Richmond,	2.50
1490	M. E. Zakrzewska,	6.00
1525	Rev. Samuel Johnson,	3.00
1542	Mary W. Cook,	3.00
1543	C. J. Wright,	6.00
1509	Thos. D. Tomlinson,	5.00
1509	Thomas Davis,	5.00
1518	Martha Smith,	6.00
1506	Nathan Coleman,	3.00
1521	Stephen Barker,	3.00
1503	J. W. Barker,	6.00
1502	G. S. Gale,	6.00
1530	Harrison Kelly,	3.00
1556	Wm. Hern,	3.00
1521	Rev. Wm. S. Heywood,	3.00
1534	Henry A. Howland,	6.00
1538	Benj. W. Gage,	6.00
1472	Edward Johnson,	5.00
1523	George Lynn,	5.00
1510	Rebecca Shapter,	6.00
1539	Franklin Irish,	3.00
1542	Mary Pickering,	3.00
1551	Benjamin Ballard,	3.00
1542	A. Connard,	3.00
1547	Rebecca Ketchum,	3.00
1505	David Scott,	75
1503	A. B. Havens,	6.00
1494	Wm. Greene,	9.00
1505	James N. Buffum,	6.00
1528	Humphrey Stevens,	9.00
1560	Joseph Merrill,	2.50
1547	Martha M. Cutler,	2.50
1508	Moses Peirce,	3.00
1545	J. M. W. Yerrington,	3.00
1557	Hon. James M. Stone,	3.00
1536	Helen M. Jarvis,	2.50
1536	Daniel McPherson,	3.00
1560	Seth W. Tibbets,	3.00
1557	Mrs. L. E. Riper,	3.00
1559	Carver Tomlinson,	10.00
1542	Mrs. C. F. Wallace,	3.00
1515	Mary E. Peirce,	7.50
1529	Geo. Riker,	3.00
1557	R. M. Roby,	3.00
1551	T. M. Jenkins,	3.00
1518	J. S. Keith,	2.00
1537	Sarah Stockton,	2.70
1508	Wm. Northey,	6.00
1537	Thos. T. Marriot,	3.00
1556	Wm. Farley,	3.00
1505	Rev. J. Doldt,	3.00
1499	C. B. Murray,	4 50
1551	John Kent,	6.00
1358	Ephraim Rulon,	3.00
1558	Mrs. C. M. Angell,	3.00
1558	Miss L. M. Blackburn,	3.00
1533	Mrs. M. Lowell Putnam,	5.00
1488	Frances Kerbaugh,	6.00
1504	Mrs. Grover Stewart,	2.00
1523	L. L. Ainsworth,	6.75
1555	Charles W. Denison,	1.00
1551	Frank P. Appleton,	3.00
1519	Charles Perry,	10.00
1513	J. H. Buffum,	6.00
1508	C. W. Wharton,	9.00
1558	Mary M. Baily,	3.00
1535	Sidney D. Pennock,	3.00
1506	John J. Pinkerton,	3.00
1507	A. T. Herrick,	3.00
1554	Sarah Heston,	2.50
1555	Soloman Barton,	6.00
1558	J. W. Poindexter,	2.50
1508	A. R. James,	6.00
1509	J. W. Bowers,	3.50
1545	Hannah Ober,	3.00
1496	Luke C. Ober,	2.00
1490	Isaiah Michener,	3.00
1542	Edith Pennock,	3.00
1558	H. R. Helper,	3.00
1557	George T. Ruby,	3.00
1594	Cyrus Peirce,	6.00
1594	Mary Hillborn,	6.00
1510	Joseph L. Smith,	6.00
1517	Charles Wiggins,	1.50
1551	Mrs. Edwin Dresser,	3.00
1515	Mrs. M. A. Jeffries,	3.00
1536	Josiah Wilson,	3.00
1535.	S. B. Wearey,	5.00
1559	Mrs. Dr. Hawkes,	2.50
1508	Miss E. Stebbins,	3.00
1594	James Varney,	6.00
1532	Mrs. Sallie Price,	3.00
1551	Watson Bates, 2d,	3.00
1552	Ruth Sisson,	2.50
1554	Phebe B. Dean,	2.50
1541	R. Sutherland,	2.64
1731	Ashley Pearce,	18.00
1560	F. A. Hinckley,	2.50
1546	Levi T. Rutter,	3.00
1472	Thos. Chandler,	6.00
1508	John R. Thurston,	3.00
1508	John A. Sweetzer,	6.50
1542	Reuben Winslow,	3.00
1560	B. F. Ormes,	3.00
1560	A. J. Long,	3.00

DONATIONS.

Proceeds F. Douglass, Rochester lecture for benefit of "STANDARD,"	52.88
Mrs. Edwin Dresser,	2.00

TO ALL IN WANT OF HELP.

THE undersigned being well acquainted with the wants and condition of the Freedmen of Washington, D. C., would like to secure compensating labor and homes for men, women and children from the North.

Persons wishing help, will please enclose the money necessary to pay the fare and $1.00 for office fees.

Refer to E. M. Davis, Philadelphia, Hon. S. J. Bowen, Mayor of Washington.

G. F. NEEDHAM,
425 Massachusetts Avenue.

I recommend all who want help to write to Needham. He is impelled to do what he offers to, from the interest he has in the freed people. E. M. DAVIS.

tf.

Special Notices.

SPECIAL PREMIUM.—PHOTOGRAPH OF WENDELL PHILLIPS.

WE have arranged to offer as a premium for subscribers for THE STANDARD a life-like, beautifully finished, medium-sized photograph of WENDELL PHILLIPS, made for us by a distinguished Boston artist. We have had many calls for photographs of Mr. Phillips, suitable for framing, which we have hitherto been unable to supply. We have at last a likeness of him which we pronounce eminently satisfactory, and which we think will prove to be so to his many friends by whom it will be desired. Each photograph will have also Mr. Phillips' autograph. To all our subscribers who renew their own subscriptions and remit for one new subscriber ($6); or to any one who sends us the names of two new subscribers for one year ($6), we will forward, post paid, a copy of Mr. Phillips' photograph, the retail price o which is $2.50.

WE will send post-paid, to any one renewing a subscription for THE STANDARD and sending one new subscriber ($6); or remitting for two new subscribers ($6), a copy of ANNA E. DICKINSON'S new book, 301 pages, just issued by Messrs. Ticknor and Fields, entitled "WHAT ANSWER?" As with her voice, so with her pen, Miss Dickinson pleads eloquently the cause of the still oppressed colored people. The story is one of thrilling interest, characterized by a noble purpose and high moral tone. It deserves, and will doubtless achieve, a wide circulation. Our premium offer puts it within easy reach of thousands.

WE continue to offer to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6); either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's Romance of the Republic, 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court, 498 pages—price $2.50.

CLUB RATES.

We will hereafter send *The Radical* ($4.00 a year) and THE STANDARD, each one year to old, or new subscribers, the two for $5.50;—

The Woman's Advocate ($2.00 a year) and THE STANDARD, the two for $4.00;—

The Herald of Health ($2.00 a year) and THE STANDARD, the two for $3.50;—

Merry's Museum ($1.50 a year) and THE STANDARD, the two for $3.50.

NOTICE TO SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or a *Post-Office Money Order*, if possible. Where neither of these can be procured, send the money, *but always in a* REGISTED *letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever requested to do so.

Subscribers to THE STANDARD in Philadelphia and vicinity, will please take notice that they can renew their subscriptions as well by sending their money *direct* to Aaron M. Powell, Editor of THE ANTI-SLAVERY STANDARD, No. 39 Nassau street, New York City," as to me, and that it may cost less in money and time to do so.

E. M. DAVIS.

FEB. 16, 1869.

INTERESTING TO LADIES.

I HAVE had a Grover & Baker Sewing Machine in almost constant use for *sixteen years*, during all which time it has been in perfect working order, and never required the outlay of one cent for repairs.—*Sarah Howe, Greenpoint, L. I.*

Advertisements.

FIRST CLASS BOARDING CAN BE had at 193 Prince street. MRS BENJ HANKERSON.

4t

JUST ISSUED,

THE WOMAN'S ADVOCATE FOR MAY

CONTAINING PARTS I. & II.

OF

"SISTER ANNE'S VOCATION."

A beautiful story by Miss Nora Perry; with a great variety of other interesting matter.

THE WOMAN'S ADVOCATE numbers among its regular contributors Frances Dana Gage, Antoinette Brown Blackwell, Samuel J. May, Caroline H. Dall, Henry B. Blackwell, Lucy Stone, Phebe A. Hanaford, George S. Burleigh, Aaron M. Powell, Samuel C. Blackwell and other well-known writers.

Single number 20 cents. Subscription price $2.00 a year. Address,

WM. P. TOMLINSON, Publisher,
39 Nassau street,
New York.

JUST PUBLISHED,

"TALE OF A PHYSICIAN;

OR

THE SEEDS AND FRUITS OF CRIME."

BY ANDREW JACKSON DAVIS.

A wonderfully interesting book. Society is unveiled. Individual miseries and circumstantial crimes are brought to light. The reader is introduced to distinguished men and noted women in New Orleans, Cuba, Paris and New York. The startling trials and tragical events of their lives are truthfully recorded. This volume is as attractive as

THE MOST THRILLING ROMANCE,

and yet it explains the producing causes of theft, murder, suicide, fœticide, infanticide, and the other nameless evils which afflict society and alarm all friends of humanity.

Published in fine style, and for sale, by WILLIAM WHITE & CO., Boston. Also, at the AMERICAN NEWS COMPANY, No. 121 Nassau st., New York.

Price $1.00. Postage 16 cents. Liberal discounts to the trade.

2t

REMOVAL.

THE EMPIRE SEWING MACHINE CO.

HAVE REMOVED TO THEIR NEW AND ELEGANT STORE,

294 BOWERY, N. Y.

Between Houston and Bleecker streets. Their new and spacious Factory is now in full operation, which will enable them to fill all orders promptly. Their improved No. 2 and 3 MACHINES for FAMILY and MANUFACTURING purposes are not only equal, but superior to any other Machines in market. Agents wanted. Liberal discount allowed.

EMPIRE SEWING MACHINE CO.,
294 Bowery, N. Y.

a7 1y

HERALD OF HEALTH.

CONTENTS JANUARY NUMBER.

How to Rear Superior Children,
By Madame Kriege.

Is it a Sin to be Sick?
By Rev. Chas. H. Brigham.

Dangers of Familiarity with Evil,
By Henry Ward Beecher.

The Grape Cure as Practiced in Switzerland,
(In three articles), By Prof. E. P. Evans.

BEST FOOD FOR STRONG BONES,
By D. H. Jacques.

Luxury,
By O. B. Frothingham.

Kitty Howard's Journal,
Up the Mississippi,
Heart Disease,
Pure Air in Churches,
Brain Food,
Sea Sickness,
Wine Drinking in Europe,
Gymnastics in Michigan University,
Improving Common Schools,
Laws of Marriage,
A Barrier to Progress,
Keeping our Engagements,
The Danger in Diet.

CONTENTS FEBRUARY NUMBER.

The Education of Little Children,
By a Kindergarten Teacher.

The Art of Using Time Well,
By Rev. Washington Gladden.

WHAT IS TRUE WORK?
By Rev. H. W. Beecher.

The Climate of the Northwest for Invalids,
By Mrs. R. B. Gleason, M. D.

God's Method of Education,

The Art of Being Healthy,
Mrs. Winslow's Syrup,
A Noble Study,
Overwork and Underwork,
Life of Lucretia Mott,
Who is Educated?
A Model Father,
Physical Culture at Vassar College,
Treatment of Heart Disease,
The Woman Question,
Best Position in Sleeping,
Gardening for Girls,
Food for Children,
Mothers and Children,
Gardening for Money,
Care of the hair, and 40 other papers.

CONTENTS MARCH NUMBER.

Care of Children's Lungs,
By a Physician.

Home Treatment of Consumption,
By Dr. Geo. H. Taylor.

What Shall We Eat?
By Rev. Chas. H. Brigham.

KITTY HOWARD'S JOURNAL,
By Elizabeth Oakes Smith.

How to Become Wealthy,
By L. N. Fowler.

Shall Mothers Work Hard,
By a Mother.

Preventing Disease,
Grape Cure,
The Heart,
Liebig's Article on Food,
A Perfect Food,
Need of Food,
Women and Horticulture,
Cure of Cancer,
Cure for Delirium Tremens,
Cure for Infantile Paralysis,
Cure for Loss of Voice,
Cure for Cold in the Head,
Cure for Influenza,
Cure for Spring Diseases,
Cure for Round Shoulders,
Pillows for Children,
Velocipedes for Invalids,
Cure for Nose Bleed,
Public Gymnasiums,
Peace and War Diet,
Excess of Food,
Perfect Food,
Saving Money,
American vs. German Diet,
Food for Working Men,
Use of Food,
Sunshine for Invalids,
Debility of the Brain,
To Make Healthy Bread, etc., etc., etc.

In speaking of this monthly, Dr. Dio Lewis says: "THE HERALD OF HEALTH delights us. The friends of Physiological Christianity must make it in circulation what you have made it in scope and spirit—cosmopolitan. I am deeply gratified with its broad, genial, catholic spirit. It is pleasant to find THE HERALD lying side by side with *The Atlantic* and other first-class magazines on our New England centre-tables.

"With warm esteem, DIO LEWIS."

TRY IT A YEAR.

We will give any person subscribing for 1869, a beautiful Steel Engraving of "*Gen.

Miscellaneous Department.

THE PURITAN LOVERS.

BY MARIAN DOUGLASS.

Drawn out, like lingering bees, to share
The last, sweet summer weather,
Beneath the reddening maples walked
Two Puritans together.

A youth and maiden, heeding not
The woods which round them brightened,
Just conscious of each other's thoughts,
Half happy and half frightened.

Grave were their brows, and few their words,
And coarse their garb, and simple:
The maiden's very cheek seemed shy
To own its wordly dimple.

For stern the time; they dwelt with Care;
And Fear was oft a comer:
A sober April ushered in
The Pilgrim's toilful summer.

And stern their creed; they tarried here
Mere desert-land sojourners:
They must not dream of mirth or rest,
God's humble lesson-learners.

The temple's sacred perfume round
Their week-day robes was clinging;
Their mirth was but the golden bells
On priestly garments ringing.

But as to-day they softly talked,
That serious youth and maiden,
Their plainest words strange beauty wore,
Like weeds with dew-drops laden.

The saddest theme had something sweet,
The gravest, something tender,
While with slow steps they wandered on,
'Mid summer's fading splendor.

He said, "Next week the church will hold
A day of prayer and fasting;"
And then he stopped, and bent to pick
A white life-everlasting—

A silvery bloom,—with fadeless leaves:
He gave it to her, sighing;
A mute confession was his glance,
Her blush a mute replying.

"Mehetabel!" (at last he spoke),
"My fairest one and dearest!
One thought is ever to my heart
The sweetest and the nearest.

"You read my soul; you know my wish;
O, grant me its fulfilling!"
She answered low, "If Heaven smiles,
And if my father's willing!"

No idle passion swayed her heart,
This quaint New England beauty!
Faith was the guardian of her life;
Obedience was a duty.

Too truthful for reserve, she stood,
Her brown eyes earthward casting,
And held with trembling hand the while
Her white life-everlasting.

Her sober answer pleased the youth—
Frank, clear and gravely cheerful;
He left her at her father's door,
Too happy to be fearful.

She looked on high, with earnest plea,
And Heaven seemed bright above her:
And when she shyly spoke his name,
Her father praised her lover.

And when, that night, she sought her couch,
With headboard high and olden,
Her prayer was praise, her pillow down,
And all her dreams were golden.

And still upon her throbbing heart,
In bloom and breath undying,
A few life-everlasting flowers,
Her lover's gift, were lying.

O Venus' myrtles, fresh and green!
O Cupid's blushing roses!
Not on your classic flowers alone
The sacred light reposes.

Though gentler care may shield your buds,
From north-winds rude and blasting,
As dear to Love, those few, pale flowers
O, white, life-everlasting.

—*Atlantic Monthly for May.*

IDA LEWIS.

THE GRACE DARLING OF AMERICA.

THE GUARDIAN ANGEL OF NEWPORT HARBOR—ELEVEN LIVES SAVED—LIME ROCK AND ITS TENANTS—THE HEROINE REWARDED.

Thirty years ago, just at the dawn of a stormy September morning, Grace Darling, the heroic daughter of the Longstone lighthouse-keeper, on the English coast, launched a boat upon the raging tide, and rescued, with her reluctant father's aid, and at the imminent peril of her life, nine persons from the disastrous wreck of the Forfarshire steamer. For this fearless and noble act, done in her 23d year, praises and rewards were heaped upon her in unstinted measure, a fund of $3,500 was subscribed for her benefit, the remaining four years of her life were crowned with every comfort, and her name has passed into current usage as a synonym for an unselfish and heroic woman.

Two weeks since, toward the close of a stormy March afternoon, Ida Lewis, the intrepid daughter of the Lime Rock light-keeper, in Newport (R. I.) harbor performed a deed that places her side by side in point of self-sacrificing courage, with the Grace Darling of England, and rounds a career of even greater usefulness in the saving of human life. The rain fell that day in blinding torrents, and the gale drove the waves across the harbor with a fury that taxed the full strength and skill of the most experienced boatmen. In the midst of this storm, a reckless boy, scarcely 14 years old, who had somehow obtained possession of one of the smallest and most unsafe sail boats in the harbor, (since christened the "soldier drowner,") succeeded in persuading two soldiers, Sergt. James Adams, and private John McLaughlin, to let him carry them across from the city, whither they had gone to make some purchases, to Fort Adams, where they were stationed. Anxious to escape the dreary three-mile tramp by land, and believing the lad's assertion that he could manage the boat as well as any one, they trusted themselves in it, and made half the trip in safety, but about midway in the harbor a sudden blast struck the sail, the startled boy jammed the helm in the wrong direction, the boat capsized in an instant, and the waves rolled it twice over, like the veriest cockle shell. For a long half-hour its luckless occupants clung to the keel, and wrestled against the blinding rain and the fierce salt waves with all the energy of despair; but finally the boy's strength was exhausted, his hold relaxed—one clutch at McLaughlin's shoulder, and, with a frenzied laugh upon his lip, he was gone!—nor has any trace of him since been seen. Fast paralyzing with cold and almost bereft of hope the two soldiers saw no choice left but to clasp each other in a last embrace, and sink to a mutual grave—when suddenly, out from the Lime Rock, half a mile away, shot a little boat, driven by rapid strokes and sure, straight over the bounding waves toward the drowning men. Hope kindled in their breasts again, but faded when they saw in the boat only a slender youth, and a still slenderer woman plying the oars. On it swiftly came, however, and the boy was almost reaching over the side to grasp the nearest soldier, when his quick-witted sister, crying, "Stop, Hosey! we shall be capsized that way!" turned the boat with a well-timed stroke, backed it up, one man was drawn safely in over the stern, another backward pull, another lift, and the next moment the craft, with its freight of rescued lives, was scudding swiftly through the spray back to the Rock again. The Sergeant was able to stagger on shore, but private McLaughlin had to be carried into the light-house, where both of them received the utmost care and kindness, and were safely conveyed to Fort Adams the next day.

The heroine of this daring exploit was born Feb. 25th, 1842, and is thus in her twenty-eight year; but her first rescue of imperiled life dates back to September, 1859, when she was only seventeen. Four gay young fellows, all about eighteen or twenty years of age, and all sons of wealthy gentlemen, one from Philadelphia and the rest from Newport, went out for an evening sail, and one of them, more full of mischief than the others, climbed the mast and upset the boat half a mile from the nearest shore. None of them could swim that distance, night was rapidly coming on, the capsized boat was too light to support more than two or three of them at once, and they were ruefully awaiting the bitter consequences of their mad frolic, when the keeper's daughter, spying them through the dusk, hastened to their relief, and rescued them all from their impending fate. The one who climbed the mast enlisted at the opening of the war, and received a mortal wound at the disastrous battle of Bull Run, but the others are still living, and doubtless cherish gratefully the memory of their youthful preserver.

During the intervening period of ten years, this heroine of the harbor has saved five other lives. One cold and windy February day, three intoxicated soldiers stole a skiff and set out for the fort. By some drunken recklessness they soon stove a hole in the bottom, and the boat rapidly filled. Two of the men succeeded in swimming ashore again, and were so alarmed at their adventure that they ran away and never came back; but the third clung to the submerged skiff and tried to paddle it with his feet across the harbor. When discovered and picked up, with his hat in his teeth, and a bottle of whisky in each pocket, he was stiff with cold, and barely escaped perishing in his desperate attempt. The next rescue was in January, 1867. A valuable sheep escaped from those who had it in charge, dived off one of the wharves, and started to swim around the harbor. Three men, who went in pursuit along the fort road, found a skiff and put out to rescue the animal. But the fierce south-east gale was too much for them, the boat began to swamp rapidly, they could not regain the shore, and were staring death in the face when the fearless Ida went to their relief, carried them and the skiff to land, and then went out and saved the sheep! In the remaining instance, it seems that a fine looking but reckless young fellow stole a large sail boat from one of the wharves one winter evening and put to sea with it, but the gale drove the craft upon the "Little Lime Rock," about a mile from the light, where it sunk, leaving the unlucky thief clinging to the halyards from midnight till dawn, when the heroine reached and picked him up. "There he was," says Miss Lewis, in relating the incident, "shaking, and God-blessing me, and begging to be set on shore, and the last I saw of him he was crawling up the wharf on his hands and knees!"

The heroism of Grace Darling was the result of a single noble impulse; the bravery of Ida Lewis is part of her daily life. Sixteen years ago, the light on Lime Rock was established, and Hosea Lewis, a veteran ex-revenue pilot, familiar with the coast from Halifax to Norfolk, became its keeper on the 8th of December, 1853. The southern line of the harbor makes a wide, deep-angled sweep, with the city on one side, Fort Adams two miles off on the opposite point, and Lime Rock midway between, about 300 yards from the shore. This rock commands the widest view of the harbor, and upon it the keeper lived alone three years and a half. Then a substantial, square, two-story brick house was built, and in June, 1857, his family joined him. Four months later a stroke of paralysis, disabled him from all work, and ever since his eldest daughter Ida has been the main-stay of the family. It was she who cared for her father, and lightened her mother's toil, and watched over her younger sister Harriet, and rowed her brothers Rudolph and Hosea to school, and eked out the light-keeper's slender pittance with her needle and other feminine labors, and flew to the rescue of imperiled life with an instinctive courage that would not let her worst enemy sink without her risking her life to save him.

In personal appearance this Newport heroine scarcely attains the average height of women, is remarkably slender, and would be thought much nearer twenty than twenty-seven. Light brown hair, blue eyes keen but kind, and cheeks pink-flushed, though not round enough for beauty, attract one to a woman whose quick smile and frank and friendly manner more than excuse the inevitable educational deficiencies which such a life must always entail. No one can talk with her without believing her as unselfish as she is fearless, and the fame her heroism has created seems simply to amuse her, without exciting the least vanity. So little has she thought of her own deeds that, when first asked, she had to spend much time in consideration before she could say exactly how many lives she had saved!

Her father is still a sociable and pleasant old gentleman, able to walk a little, but spending most of the waking hours in his chair. Mrs. Lewis is a free-spoken and hospitable matron, devoted to her family, to her four story-papers, of which Bonner's *Ledger* is one, and to the care of the lamp whose flame has glistened across the harbor from sunset to sunrise these many years with as sure and unfailing a ray as gleams from any light upon the American coast. Rudolph is a young sailor of twenty-three, now absent on a voyage, and "Hosey" (Hosea) is twenty and a teamster in Newport. Hattie is only seventeen, and possesses a wealth of personal attractions that many a fair Fifth avenue girl might envy. Both the sisters indulge in rings and ear-drops, and other vanities dear to the feminine heart, and when they have recourse to the treasures of their wardrobe, accumulated chiefly by Ida's industry, they might easily be mistaken for damsels of high degree.

The house in which they live is white-washed till it glistens like snow, and everything is kept scrupulously clean. The rock itself is a jagged pile, less than an acre in extent, divided by a channel, which is bare at low tide, and so utterly barren that not a blade of grass will grow upon it. A mischievous black poodle, two rabbits, three plump cats (who made an end to all the rats and mice long ago), a couple of turkeys, and a dozen common fowls give quite a Robinson Crusoe air to the place. The tide rises here about seven feet, and the highest point of the rock is seventeen feet above that line. On the landward side is a long, high pier, capped with fifteen massive blocks of stone, and here, swinging from the derricks, or rocking on the tide, may be seen the small, square-sterned, well-worn Government boat, black without, and white and green within, in which Miss Lewis has learned to row so well that even the brawny boatmen of the harbor concede her superior skill, and with which most of her rescues have been achieved.

A portrait of the American Grace Darling, and a picture of one of her exploits, were published two years ago in an illustrated paper, and many compliments and requests for photographs ensued. More than one romantic gentleman tried to persuade her to change her name for his, and found a friend indeed, but no wife. Two brothers, seafaring men, from Black Rock, Connecticut, have pressed their suits at Lime Rock with more success, and it is quite probable that both the sisters may be married before another spring.

It is worth noting, perhaps, that Miss Lewis is rightfully entitled to the extraordinary and unprecedented name of "Idawalley Zoradia," which she inherits from the quaint fancy of her maternal grandfather, an estimable but eccentric Block Island physician. This name, however, she has wisely discarded, and writes herself simply "Ida."

In France or England, such a heroine would have long since received many honorable and substantials testimonial, but scarcely any gifts were made to Miss Lewis until the two soldiers, rescued on the 29th of March, insisted on her accepting a gold watch and chain of Swiss manufacture, valued at $100. L. Prang, the Boston chromo publisher, sent her last week a kind letter, and half a dozen choice pictures. John Carter Brown, esq., of Providence, and John Auchineless, esq., of New York, have each sent her a check for $25; and a Boston gentleman transmitted to her last Friday the sum of $100. An active Newport citizen, of long salt water experience, is rapidly raising in that city and Providence a subscription of $135 for the building of a cedar life-boat, to be finished in the finest style, by one of the best Newport builders, and painted white with a gilt stripe. It is almost certain that this will be completed and presented to Miss Lewis within a few weeks. Another energetic citizen meditates raising a fund for her benefit, this season from the summer visitors at Newport, and one or two private enterprises of moment for her benefit are also in progress.

In the opinion of the best judges, no truer or more fearless heroine than Ida Lewis ever found a place in the annals of any humane society on either side of the Atlantic, and none more unselfish ever received honors from those whose position or wealth enables them to crown meritorious acts with suitable rewards.—*N. Y. Tribune.*

RAIN SONG.

BY WILLIAM SAWYER.

Is the rain sad? Ah, no!
Not the dear April rain,
The sweet, white rain:
These are glad tears that flow,
Not tears of pain.

Through the blue heavens take
The clouds their bird-swift way,
Their white, pure way:
The clouds that part and break
In diamond spray.

The clouds that die in show
Hues of the rainbow give,
Its beauty give,
That in its dyes the flowers
May brightly live.

Faint odors of the spring,
The subtle breath of fields,
Of grass in fields,
Scents that to mosses cling,
The sweet rain yields.

The song of its delight
To the warm noon it sings,
Tenderly sings,
And to the quiet night
Its music brings.

All happy things rejoice
In the bright April rain
The freshening rain,
Exulting that its voice
Is heard again.

Decrease of the Indians.—The remnants of the once powerful tribe of Stockbridges are suffering in Wisconsin for the necessities of life. This tribe, once numbering 10,000 warriors, held possession of some of the most valuable portions of Massachusetts. In 1789 they emigrated to New York. Thence in 1809 to Ohio. Here they adopted a nomadic life and continued so until 1821, when they again emigrated and settled in Wisconsin. In 1832 they were located by the government on the Fox River. In 1843 Congress passed a law declaring them civilized, Christianized and citizenized. In 1856, upon application of the Sachems of the tribe, the law was repealed, and the tribe restored to their former state of paganism and barbarism. The Sachems and those who really were intelligent asked for and obtained this repeal, for the reason that while they were classed among uncivilized Indians, the chiefs drew and distributed the annuities, but when they were classed as civilized Indians, the annuities were divided *per capita*. It is a melancholy fact that this once proud and famous tribe are now reduced to the pitiful number of 300 souls, men, women and children, and are forced to ask the government for bread to keep them from starving. The land assigned them in 1847 on the Oconto and Wolf Rivers, in Wisconsin (part of the Menonomee reservation), is so sterile that they are forced to abandon it.

A Freedman's Hymn.—A Southern friend, who is curious in his observations as to the effect of freedom on the ordinary field-hand freedman, says that in no way does Sambo "feel the oats" of liberty more than in his devotions; and in support of his assertion sends the following, which he says is in many quarters a favorite hymn in public religous services:

We's nearer to de Lord
Dan de white folks, and dey knows it:
See de glory gate unbarred;
Walk up, darkeys, past de guard;
Bet a dollar he don't close it.

Walk up, darkeys, froo de gate;
Hark! de colored angels holler,
Go away, white folks! you's too late:
We's de winnin' color; wait
Till the trumpet sounds to foller.

Hallelujah! t'anks an' praise:
Long enuff we've borne our crosses;
Now we's de sooperior race:
We's gwine to hebben afore de bosses!

Drawer, Harper's Magazine for May.

Till we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted to this one feeling,—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow-men; and from the looks reflected on us of gladness and enjoyment we catch inspiration and power to go on, from human presence and from cheerful looks. The workman works with added energy from having others by. The full family circle has a strength and a life peculiarly its own. The substantial good and the effectual relief which men extend to one another are trifling. It is not by these, but by something far less costly that the work is done. God has insured it by a much more simple machinery. He has given to the weakest and the poorest power to contribute largely to the common stock of gladness. The child's smile and laugh are mighty powers in this world. When bereavement has left you desolate, what substantial benefit is there which makes condolence acceptable? It cannot replace the loved ones you have lost. It can bestow upon you nothing permanent. But a warm hand has touched yours, and its thrill told you that there was a living response there to your emotion. One look, one human sigh, has done more for you than the costliest present could convey.

The Sun's Envelope.—Lockyer, by his new process, has already arrived at the following interesting conclusions: He finds reason to believe that the sun is surrounded by a gaseous envelope of great regularity, alike in equatorial and polar regions, and nearly five thousand miles high. The protuberances seem to be temporary ebullitions of gas, as they rapidly vary not only in size and position, but also in composition, some yielding lines which are not found in others,—*From "Spectrum Analysis," in Lippincott's Magazine for May.*

THE LITTLE SHOE.

Laughing and humming an idle air,
I threw the drawer's contents aside;
Trifles of old days I scattered there,
And papers in haste untied.

Struck as it were by a random shot,
I felt an old wound bleed anew;
Carelessly seeking I know not what,
I came on a little shoe.

Memory flashed on me; sadly sweet
Rang out the merry laugh of yore;
Echoed the beat of those tiny feet
That pattered along the floor.

Chubby round face, so demure and wise,
Shone out with brow so angel-fair;
Dreamy reflection of hare-bell eyes,
And halo of golden hair.

Pet names, and jokes of her infant play
Struck on my heart with a sudden blow—
Life in the morn of one dreadful day,
And Death ere the sun was low!

Poor little relic! brief hour of sport!
What shame to me if tears will fall?
Spring-time of babyhood, oh, how short!
This poor little shoe—how small!

GEORGE COMBE.

The following statements from Miss Martineau's book, in regard to George Combe, in connection with the original apostles of phrenology, will be generally interesting:

A man must be called a conspicious member of society who writes a book approaching in circulation to the three ubiquitous books in our language—the Bible, "Pilgrim's Progress," and "Robinson Crusoe." George Combe's "Constitution of Man" is declared to rank next to these three in point of circulation; and the author of a work so widely diffused cannot but be the object of much interest during his life, and of special notice after death. * * * In 1802, the Government at Vienna had suppressed Gall's work on the "Functions of the Brain," but Metternich saw its publication in 1810, when he was Austrian Ambassador at Paris. It soon became on the continent what it has now long been in England, the source of new views of the structure and functions of the brain. As for the "bitterness" and "spleen" of the German philosophers, the appearance of Spurzheim in Edinburgh presently disposed of the imputation. Spurzheim was found to be a modest, amiable, intelligent man, and quite as good a logician as an observer. He was not a discoverer but he was a good teacher. He made some way at once, even as Dr. Gordon's antagonist on his own ground; and he did more for the establishment of his doctrine by a course of popular lectures, where he was listened to by a small body of earnest young men. The Combes were among the scoffers outside. They never saw the lecturer, and much less would they have cared to hear him. One day, however, a brother lawyer met George in the street, and invited him to his house to see Spurzheim dissect a human brain. What he saw there satisfied him that the human brain is something very unlike what it seemed to dissectors, who sliced it through and looked no further. He attended the lecturer's second course, and reached a conviction which determined the character of his mind and life. He himself tells us that he was not "led away by euthusiasm," but won by the evidence that the doctrine was "eminently practical." * * * * * *

In 1825, the Society for the diffusion of Useful Knowledge was instituted—chiefly for the purpose of supplying good and cheap books to Mechanic's Institutes, where the want of books, as supplementary to lectures, was severely felt. Political troubles caused delay; but the scheme was resumed in 1826, and in March 1727 the issue of the Society's tracts began. Lord Brougham and his coadjutors had promised means of political, social, and what may be called personal knowledge. Theological teaching was wholly excluded, and morality had no chance. Now, the thirst of mankind for moral philosophy is unquenchable, and the refusal or neglect of the Diffusion Society to give it merely turned the mechanics of the country loose, to find what they wanted for themselves. Six weeks before the appearance of the Society's tracts, George Combe had read to the Phrenological Society of Edinburgh the first part of a work "On the Harmony between the Mental and Moral Constitution of Man and the Laws of Physical Nature." This was the first form of his celebrated "Constitution of Man in Relation to External Objects," which was published in 1828 and read with unexampled eagerness by almost the entire reading classes of the nation. A benevolent gentleman, named Henderson, left a sum of money to be spent in rendering the book as cheap as possible; and extremely cheap it was made, so that multitudes possessed it who never owned any other book. Its circulation had long ago amounted to 100,000 in Great Britain and Ireland; and it is in almost every house in the United States, besides having been translated into various continental languages.

LIVING IN THOSE WE LOVE.

Whoever cannot live in those he loves,
In days when they are far from him, yea, dead,
Full often must have lost them. He alone
Possesses his beloved, his heart's friends,
In blessed, bright, uninterrupted presence,
Who, in their spirit and peculiar being,
Lives all his days and learns to look on all
Events, and smile on all, as they would do.
So have I oft; and when the silent friends
Smiled from my eyes upon a word, a work,
Or spoke aloud together with my might,
Or graciously showed forth their joy from me—
Then have I wept alone! Their tranquil life
In me, has awed me like a miracle,
And deeply have I felt; "So shall they still
Dwell with me all my days until the end."

Schefer.

The Forest Leaves of Humanity.—Forest leaves are we all, turned by the wind of circumstances, each at a different angle to the light of God, and the shadow of evil. And the leaves blow softly, or are tossed suddenly together, or apart; the leaves kiss or clash; the light glistens aslant on this, quite full on that; these are sent away and vanish; those hang golden in a still sunset, and drop—some a little, but a little, sooner than the rest.

THE AMERICAN VAPOR STOVE.

THE MOST PERFECT COOKING APPARATUS FOR ALL SEASONS OF THE YEAR EVER KNOWN.

It is durable, economical, safe, convenient, and easily managed without skill or experience on the part of the operator. Thousands are already in use, and perfect satisfaction is given.

It is not only a saving over all other fuel, but is also a great saving of Time and Labor.

RETAIL PRICES OF STOVES.

No. 1, one cover, 5 to 9 inches	$10 00
No. 2, two covers, 5 to 9 inches	16 00
No. 3, three covers, 5 to 9 inches	25 00
No. 4, four covers, 5 to 9 inches	35 00
Young's Magic Boiler	2 00
Portable Ovens	$3 00, $5 00 and $7 00

Fuel for these stoves can be obtained at all oil refineries, or to this Company and its agencies throughout the United States.

Send for descriptive pamphlet, with Report of Committee of American Institute, Farmers' Club.

THE AMERICAN VAPOR STOVE CO.,
484 Broadway, New York.
48-13t

NEW SABBATH SCHOOL BOOK.
Just Published.
"THE MORNING STARS."
A BOOK OF RELIGIOUS SONGS FOR
Sunday Schools and the Home Circle.

The authors believed that by recourse to the FOLK SONGS OF GERMANY,—a rich mine of sweet and simple melodies hitherto but little worked,—music at once very easy, very attractive, beautiful and of high order, might be placed in the hands of children; and from a careful examination of about four thousand of these GERMAN FOLK SONGS, the present collection has been culled. Great pains has been taken to put the music into proper *keys*, for children's usage. It is our experience that music for children is very generally written too high. A child's voice should seldom be carried above D; and as a rule, it cannot be maintained for a number of bars on C or D without flatting. Accordingly, we have so selected the keys that only a very few melodies, in which it was impossible to avoid it, will be found to run above D, in any part of them.

Price in Boards, 35 cts.; Paper, 30 cts. Sent post-paid on receipt of price.

OLIVER DITSON & CO., Publishers, 277 Washington street, Boston. CHAS. H. DITSON & CO., 711 Broadway, N. Y.

"The Pen is Mightier than the Sword."
MORTON'S GOLD PENS
DO NOT WEAR OUT.
A Single One will Last a Lifetime.
BY THEIR USE
THE LABOR OF WRITING IS REDUCED,
Greater Uniformity is Obtained.
Ease, Elegance and Beauty are acquired.
ECONOMY, PLEASURE AND PROFIT CONSULTED.
The Best, Cheapest and most Durable Instruments for Writing ever used.
SENT BY MAIL SAFELY.
Prices, Fifty Cents and upward.
NO TRAVELING AGENTS EMPLOYED.
Call and you will find Pens exactly adapted to your hand and style of writing; or enclose stamp for circular.
A. MORTON,
25 MAIDEN LANE,
NEW YORK.

VOX HUMANA
VOX CELESTE
TREMOLO
E. P. Needham & Son, late Carhart & Needham, Nos 143, 145 and 147 East Twenty-third street, New York. Church, School and Parlor Organs and Melodeons, of every description, at reduced prices. The most perfect VOX HUMANA ever produced. Also The Vox Celeste of unequalled purity.
Catalogue and price list sent by mail. Address,
E. P. NEEDHAM & SON,
e39-12t.

EMPIRE SHUTTLE SEWING-MACHINES
ARE SUPERIOR TO ALL OTHERS FOR
FAMILY AND MANUFACTURING PURPOSES.
Contain all the latest improvements; are speedy, noiseless, durable, and easy to work. Illustrated circulars free. Agents wanted. Liberal discounts allowed. Address
EMPIRE S. M. CO.,
294 Bowery, New York.
49-6t

Ayer's
Hair Vigor,
For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. *Faded or gray hair is soon restored to its original color with the gloss and freshness of youth.* Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a
HAIR DRESSING,
nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.
Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
LOWELL, MASS.
PRICE $1.00.

WATERS'
NEW SCALE PIANOS,
With Iron Frame, Overstrung Bass and Agraffe Bridge.
MELODEONS AND CABINET ORGANS.
The best Manufactured. Warranted for six years.
Fifty pianos, Melodeons and Organs of six first-class makers, at REDUCED PRICES FOR CASH during this month. The same to-let and rent allowed if purchased. Monthly instalments received. Second-hand instruments at great bargains. Illustrated catalogues mailed for three cents. Warerooms, 481 Broadway, New York.
HORACE WATERS.
24-50

EXPOSITION UNIVERSELLE,
PARIS, 1867.
AWARDED:
1st—ONE (of the five) GRAND PRIZE.
"Material for the Relief of the wounded in the war of 1861
IN THE DEPARTMENT, UNITED STATES SANITARY COMMISSION
The Highest Expression of the Imperial Commission.
2d—Bronze Medal (exclusive cast) and Diploma.
DR. E. D. HUDSON.
FOR ARTIFICIAL LIMBS (Legs and Arms.)
By the International Jury, PARIS, 1867.
Le Conseiller D'Etat, Commissaire General, F. Le Play. | Le Ministre, Vice-Pres't de la Com. Imperiale, Ce. Forcade.
Report of U. S. Commissioner, T. W. Evans, M. D., Member of the Jury of the Universal Exposition, to the United States. William H. Seward, Secretary, Department of State. To wit:
Dr. Hudson has received from the Imperial Commission a Bronze Medal and Diploma, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)
TESTIMONIAL OF THE
CONFERENCE
OF THE
INTERNATIONAL SANITARY COMMISSION
At the Exposition Universelle, Paris, 1867.
"In the name of the Conference of Associations for the Relief of Wounded Soldiers and Sailors,
"I have the honor to inform you that a Medal has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.
Paris, September 8th, 1868.
Count Serurier,
Commissioner General of the International Exposition, President of the Conference.
Count G. de Chabolt, } General Secretaries.
T. Gauvin. }
To Monsieur Hudson."
E. D. HUDSON, M D., 696 Broadway, N. Y.
Specialty of Mechanical Surgery, and Artificial Legs and Arms.
21—tf

THE NATIONAL ANTI-SLAVERY STANDARD.
VOL. XXIX. PUBLISHED EVERY SATURDAY.
AARON M. POWELL, Editor.

The Standard advocates entire freedom and immediate enfranchisement for the colored race, as the demand of justice. Chattelism has been abolished, but equal freedom for the colored race has not yet been secured.

Eminent writers contribute weekly to its columns, and the Editor is permitted to announce
WENDELL PHILLIPS
as a Special Editorial Contributor. Full reports will also be published of the Addresses of Mr. Phillips, revised and corrected by himself.

The Standard, though chiefly devoted to the consideration of the Freedom and well-being of the colored race, will, as hitherto, hospitably entertain the claims of movements of a kindred end and aim, as the Rights of Women, Temperance, Education, etc. It will also present a department of choice Literary Miscellany. It is intended that, without forgetting its main object, The Standard shall be carefully and thoroughly edited in all its other departments, and be welcomed by all classes of readers.

Mrs. Lydia Maria Child, in a letter accompanying a remittance for The Standard, writes as follows:

Wayland, Mass., Feb. 1, 1868.

Aaron M. Powell—*Dear Sir*—Inclosed is $3 00, our yearly subscription for The Standard. Money cannot pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrammeled by any political party. Such a paper was never more needed than at the present time and I am thankful to see that so many friends rally to its support. Yours, cordially,
L. Maria Child.

PREMIUMS.

We offer to our friends what we are sure will be esteemed very liberal and welcome compensation for their efforts to add to our subscription list, namely: to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters." 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's "Romance of the Republic." 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court." 498 pages—price $2.50.

TERMS OF SUBSCRIPTION.

One Copy, One Year,	$3 00
Ten Copies to one Address, each	2 50
Twenty Copies, each,	2 00

A limited number of Advertisements will be received at the following rates:

One line, first insertion,	15 cents.
" each subsequent insertion,	10 "
" one month,	40 "
" three months,	$1 00
" one year,	3 00
Special Notices, per line,	20 cents.

Special arrangements will be made with yearly advertisers.

Subscriptions and advertisements payable in advance. Yearly advertisements, quarterly in advance.

Single Copies of The Standard may be had of the American News Company, 121 Nassau Street, and at the Office of Publication

All communications should be addressed to,

A. M. POWELL,
Editor of the National Anti-Slavery Standard.
39 Nassau Street, New York.

LIFE SIZED PHOTOGRAPHS
TEN DOLLARS
ROCKWOOD 839 BROADWAY N.Y.

THE RADICAL:
A MONTHLY MAGAZINE DEVOTED TO INTELLECTUAL FREEDOM AND NATURAL RELIGION.
EDITED BY S. H. MORSE & J. B. MARVIN

The general purpose and character of this work may be sufficiently indicated in its title. It is proper, however, to add the following statement: The Radical furnishes a medium for the freest expression of thought on the questions that interest earnest minds in every community. Not having to consult denominational or party interests, it can consistently enforce the lessons of intellectual freedom and self-dependence. Confiding more in the natural force of Ideas for the progress and melioration of society, than in the good offices of the best disposed institution; in the Divine Spirit of Liberty steadily burning in the soul of man, rather than in the wisest prescriptions of political or ecclesiastical art; we are ambitious, by the discussion of ideas and principles, to fortify individuals in their trust of Spiritual Laws, and in an unwavering reliance on the protections of heroic character. As occasion demands, we shall criticise public affairs, and consider the different reformatory movements of the present day.

The following are among the regular or occasional
CONTRIBUTORS TO THE RADICAL:

JOHN T. SARGENT,	JOHN SAVARY,
SAMUEL JOHNSON,	J. C. LEARNED,
ROBERT COLLYER,	A. E. KROEGER,
W. H. FURNESS,	JOHN W. CHADWICK,
A. BRONSON ALCOTT,	O. B. FROTHINGHAM,
GEORGE HOWISON,	MONCURE D. CONWAY,
F. E. ABBOT,	SAMUEL LONGFELLOW,
WILLIAM J. POTTER,	CHARLES K. WHIPPLE,
JOHN WEISS,	T. W. HIGGINSON,
D. A. WASSON,	EVERETT FINLEY,

The Radical is issued every month; each number containing 80 pages, printed from new type on fine paper, and furnished to subscribers at Three Dollars a year, payable in advance. Single Copy, Thirty Cents. The postage is 24 cents a year, payable at the office of delivery.

*** All communications are to be addressed. The Radical, Look Box 132, Boston, Mass.

Published by the Proprietors, 25 Broomfield street, Boston.

Subscriptions for The Radical and the National Anti-Slavery Standard will be received at this office the two for $5.50 per annum. [Ed. Standard.]

S. LASAR, NO. 80 CEDAR STREET, N. Y.
Notary Public for the State of New York, and Commissioner of States and Territories, etc., etc.